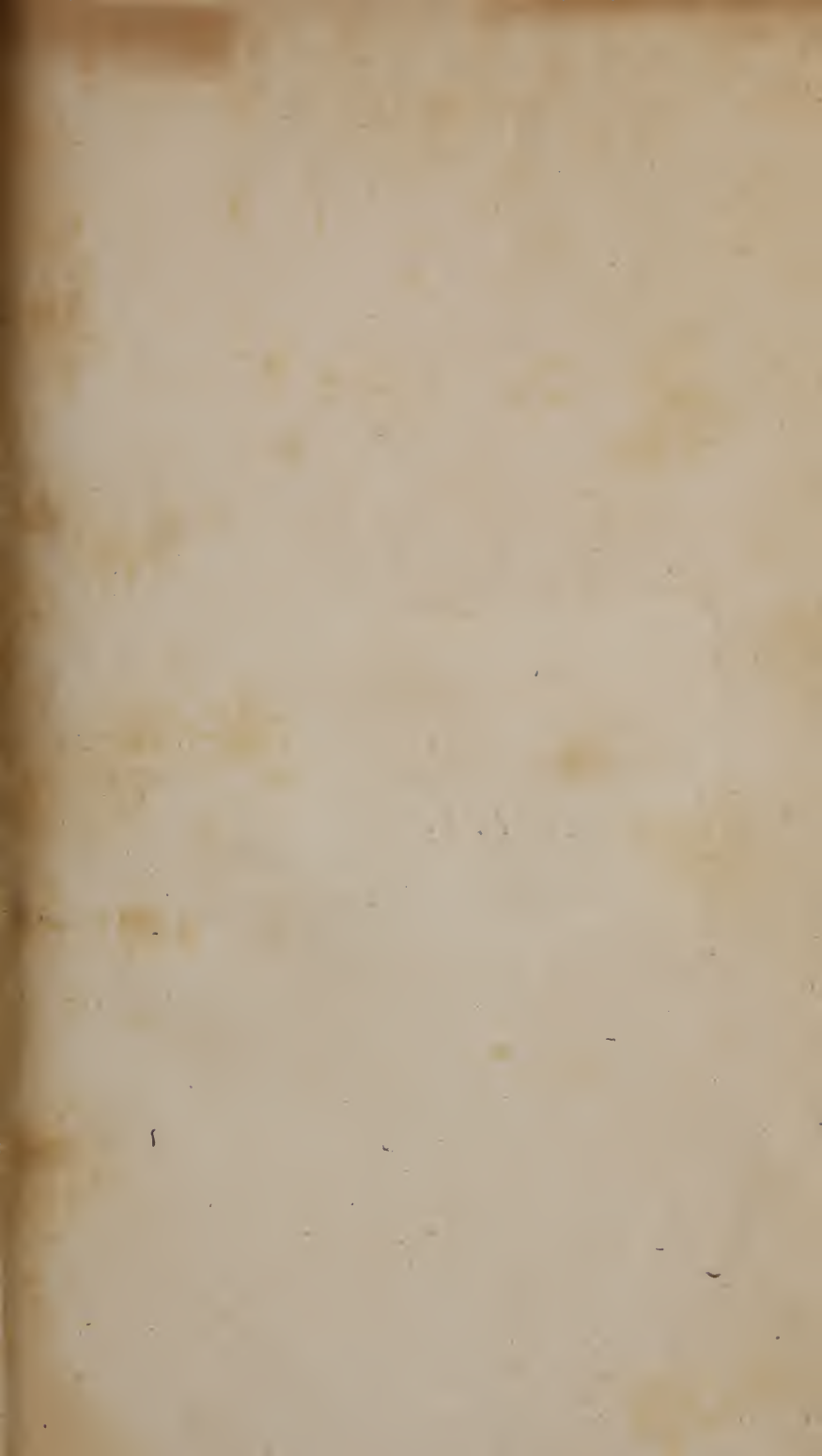


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PIETY ESSENTIAL TO THE SUCCESS OF MISSIONS.

(Continued from p. 355.)

A THIRD element of scriptural piety, which should not be overlooked in our particular view, is *faith*. This term is sometimes employed in a restricted sense, to denote that first act of believing in which an individual makes the transition from a state of condemnation to a state of acceptance before God. But I here use it in a wider import, as expressing a general habit of confiding in God, and of relying on the truth of all which he has spoken. No one will deny that faith, in this larger view of it, is an essential part of that which constitutes one a Christian. This ingredient of a scriptural piety is also, like those which have already been considered, found in a high or a low degree, in a condition of comparative strength or feebleness, correspondently with the general state of religion in the soul. The symmetry of the Christian character is not often seen impaired by a fair and full developement of one of its parts, while the others can barely be said to exist. The doctrinal views which nurture the various pious feelings, are closely allied. It is scarcely possible that a part of these views should dwell in the mind in a state of entire insulation and separateness from the rest. It seems, therefore, to be the law of spiritual progress, that there shall be a simultaneous and nearly proportional growth of all the constituents of piety.

But whether this connexion between the virtues of religion is admitted or denied, is a matter of no importance to my more special object. It is enough for my purpose, if an enlarged measure of faith can be shown to be necessary to the vigorous prosecution of the missionary undertaking. I am aware that much has recently been said on this subject; but this is no reason why I should not briefly express my own views, without either studiously conforming them to what others have said, or carefully avoiding such coincidence.

A firm confidence in God and an unshaken reliance on his promises will lead the church to form bold and generous plans for the spread of the Gospel. There is nothing of narrowness in the views which genuine faith takes. She measures her schemes of good to mankind by no cautiously rigorous estimates of what may be done by a given quantity of effort, regarded simply as so much human instrumentality. She looks to the large and liberal promises which God has given the church. She believes that the kingdom of Christ will infallibly come to have a universal prevalence. She knows that the power of God is adequate to accomplish this. She also knows that human agency is the grand channel through which the divine blessing usually passes to reach men. Hence faith, when it shall be sufficiently strong and general in the church, will lead Christians to form wide and energetic plans for the diffusion of Christianity.

Infidels and men of the world may laugh at such projects as foolish and chimerical; but the Christian, who puts his trust in the Lord, knows that an undertaking may seem rash to worldly men, who judge of it by mere worldly rules, while yet it is in itself wise, and fraught with unspeakable blessings to the souls of men.

The value of faith in prosecuting the missionary work may further be seen in its power to sustain the laborers in this enterprize, under all the discouragements which they may meet. He is but little acquainted with the history of the propagation of the Gospel in the world, and very imperfectly aware of the nature of the opposition with which Christianity will have to contend before she can make the conquest of the present heathen nations, who does not see that many of the laborers, the pioneers especially, in this service, will be called to encounter severe hardships and discouraging reverses. Now, what is to sustain these first adventurers under their complicated trials? What is to preserve them from becoming inconstant in their purpose, and remiss in their efforts? What shall inspire them with energy and perseverance in the prosecution of plans involving frequent and painful sacrifices of ease and safety? I know not that there is a single principle which imparts vigor to the conduct of worldly men in trying emergencies, of sufficient power to sustain the missionary in the midst of his toils and dangers. The peculiarity of his situation cuts him off from the sympathies of all earthly spirits, and deprives him of the invigoration which might be derived from any worldly principle. But, in the confidence which he reposes in God, he experiences a support incomparably more powerful and steadfast than any man, not a Christian, ever derived in any conjuncture from an inferior source. It is in the nature of faith to keep the soul from sinking, when nothing else can. It imparts a decision and fortitude, which no circumstances of danger nor aspects of death can weaken. And this principle, which is of such unfailling efficacy in the breast of the missionary, is equally powerful to sustain the church amidst discouragements and reverses. A body of Chris-

tians, strong in faith, will not abandon in despair a generous enterprize of evangelization, because of trying difficulties in the incipient, or the advanced stages of the work. They know that temporary unsuccessfulness is not to be taken as an omen that they are engaged in an impracticable undertaking; that menacing obstacles in the beginning or in the progress of a service, are no certain signs of failure in the end. Discouraging events of this nature, while they try, serve ultimately to strengthen the faith of the church. They detach it from all alliance with base and corrupt motives, and give it more simplicity and energy. New resources are thus developed in the church, and a more effective enginery is made to bear upon the fortresses of pagan superstition.

Much more might easily be said to show how strong and steady an impulse to missionary effort a high degree of faith is capable of affording. There can be no doubt that the work of spreading the Gospel through the world, requires all the aid it can derive from the utmost energy of this principle. Who, then, can cast his eye over the church, and survey the incommensurateness of the existing operations to the magnitude of the object to be accomplished, without feeling that there is needed a great increase of faith?

It was my intention to speak of some other constituents of a scriptural piety, and to show, from their relation to the missionary enterprize, that they must be possessed in the church, in a higher degree than they are now seen to exist, in order to furnish the best combination of moral forces to bear successfully on the unevangelized world. But this address has already, perhaps, exceeded its justifiable limits; and I hasten to conclude, by noticing a few considerations suggested by the preceding view.

I hardly need repeat what was intimated at the beginning of this discussion, that if the view which we have now taken, is correct, it furnishes a most powerful motive to us, to cultivate in ourselves, and to promote in the churches, so far as our influence may reach, the spirit of a thorough scriptural piety. No increase of numbers, no accessions of talent, learning, or wealth, can compensate for a lack of spiritual graces. The moral power of the church is in her piety. This is the grand moving force which must first impress itself upon, and direct all her subordinate energies, or they will never act consentaneously and effectually on the unevangelized world. How anxious, then, should we be to bring ourselves and the church under the pervading influence of the Gospel!

The view which we have taken, is also fitted to show the value of a well-instructed ministry. We have seen that the successful prosecution of the missionary undertaking requires a high degree of scriptural piety in the church. This scriptural piety we have explained as consisting in such views and feelings as are in harmony with the true nature and design of the Gospel. But whether the churches shall have these views and feelings, must depend very much on their religious teachers. If these teachers possess minds of limited range, unable to seize with a strong grasp, and

exhibit clearly to their respective churches the various parts of divine truth, the pious affections deprived of their proper aliment will have, instead of a full and healthful, but an exceedingly diminutive and sickly growth. It is not from the ministrations of such men, that the missionary cause is to derive the largest amount of benefit. But let the ministers of the Gospel be well instructed, let them have meditated deeply on all the great Christian doctrines, as they stand connected with the glory of God and the salvation of men, and their preaching will foster a deep and scriptural piety, in perfect sympathy with the enterprize to send the Gospel among all nations. These remarks may serve to show how intimate is the relation which theological institutions bear to the prosperity of religion, in our own, and in foreign lands.

Another reflection arising from the views which have been presented, respects the manner in which the Gospel should be habitually contemplated by Christians. If it is a provision for all men, and if it is at length to be universally made known, it would seem that every one must take a very inadequate view of it, who does not look at it, much and often, in this its relation to the necessities of mankind. Any inferior view of it, besides its tendency to restrain benevolent feeling and effort, fails to do justice to the Gospel itself. It draws a circle of limitation around that which God, so far as man is concerned, has left wholly unlimited. It thus contracts, within unauthorized dimensions, perhaps the grandest subject which the faculties of men or of any higher order of beings will ever be permitted to contemplate. It is to this disposition to view the Gospel on too narrow a scale, that we must attribute the habit, still too common among Christians, of regarding the missionary enterprize as a thing by itself,—as something quite apart from the concern of supporting the Gospel at home, and in complete disconnexion with any of the plans and movements for the religious benefit of those around them. It is true of some, we fear, that when they hear a minister pass quickly from the duty of supporting the Gospel among themselves, to the duty of sending it to the heathen, they imagine he has made a transition to an entirely new subject, instead of proceeding from a view nearer and more confined, to one more remote and general, of the same subject. These two views do not lie in contiguity to each other in their minds: there is no state of friendly sympathy between them: one of them may be entertained a long time without a thought of the other. But it must be of essential disservice to the missionary cause, to be thus unnaturally divorced, in the contemplations of Christians, from the cause of religion at home. Just views of the Gospel, as a provision for the race, will, in time, I cannot doubt, break up the vicious associations which lie at the foundation of this habit of thinking. Meanwhile, let us not fail, whenever we stand in connexion with the churches, to exhibit the Gospel in all the fulness of the blessings which it has to bestow. Let us do what we can to bring all Christians to dwell habitually on the final, comprehensive design of Christianity, that of multi-

plying converts to itself from all kindreds and nations. Let this just association be familiarized to the mind, and it will no longer be in the power of ignorance or prejudice to dissolve it. The progress of religion at home, and its prosperity in foreign lands, will then be regarded, as in reason they ought to be, the success of one and the same cause.

The brethren of the Society will indulge me in one additional remark. It is often said that the interests of religion at home are best consulted by encouraging a spirit of missions. No one of us, I suppose, doubts that this is a fact. The train of thought through which we have before passed, enables us to account for the fact. We have seen that the missionary cause depends for its prosperity on a high degree of scriptural piety in the church. Now this is precisely the thing which is most essential to the success of the Gospel at home. Just as a high degree of the missionary spirit implies, as a necessary condition, a high degree of piety, does an unusual measure of activity to aid the Gospel at home, imply an unusual depth of religious feeling. The source of these two kinds of activity is the very same; it is piety. In either case, also, the measure of the activity is as the measure of the piety. But that measure of piety which prompts to missionary activity, is manifestly greater than that measure of piety which is satisfied with engaging in no missionary activity. This is true, if the main substance of this address is not wrong. It follows, then, that it is in the very nature of that higher degree of piety which feels an interest in missions, that it should also feel a deeper concern for the success of the Gospel at home. The piety which excites to missionary activity, differs not at all *in its nature*, though it differs much *in its degree*, from the piety which, overlooking the heathen, busies itself only with the immediate neighborhood or district. But the higher degree and the wider scope of activity which belong to the one, never supplant the lower degree and the narrower sphere of effort which belong to the other. On the contrary, that piety which prompts its possessor to do the most for the pagan nations of Asia, will also, from the very circumstance of its superior degree, prompt him to do the most for the people of his own neighborhood and country. Let us, then, my brethren, never fear ourselves, and let us give no countenance to the fears of others, that the missionary spirit in the churches ever will, or can become so strong and general as to endanger the prosperity of religion in our own land. In mercy to the heathen, and in mercy to the churches in this nation, I could wish that this spirit were increased a hundred fold. Language like this might appear paradoxical to men of worldly wisdom; but I doubt not that we shall show by our conduct, that we regard it as "truth and soberness."

DECAY OF HINDOOISM.

Suppression of Hindoo Cruelties.

The Bishop of Calcutta thus writes to the Rev. James Peggs, in reference to his volume, entitled "India's Cries to British Humanity:"—

"All the subjects which you treat with so much feeling are enjoying the attention of Christians in this country: SUTTEE has already been abolished; and INFANTICIDE, though in Cutch and Guzerat this latter is said still to prevail: the EXPOSURE OF THE SICK on the banks of the Ganges remains, as well as the various disgraceful scenes which many of the annual festivals exhibit. But public opinion, even among the natives themselves, is rapidly dragging out these monstrous customs, and exposing them to the just abhorrence of mankind. This very Spring, two of the invasions on decency, the DHOLE JATTRA and CHURRACK POOJAH, have been denounced in the daily Journals, by native writers, and the aid of the magistrate in suppressing the open immoralities of them invoked; while the GHAUT MURDERS (*nineteen hundred* were said to have been exposed in the month of November last, at *one* ghaut alone, in Calcutta; one half of whom might otherwise have survived, at least for a time,) have induced a Hindoo gentleman to build a hospital on the banks of the river for receiving the sick. In the mean time, the honors done to the memory of Rammohun Roy—the native schools, which are pushed on all sides—the thirst for knowledge—the progress of missions—the growing liberality and zeal of Government in all its subordinate details—the amazing strides which the new charter will take in the employment and elevation of the natives, will rapidly, I trust, through the mercy of God, accelerate the deliverance of this beautiful country from the cruel and impure dominion of the God of this world."

Growth of British Influence.

One striking indication of the decay of Hindooism is an increasing persuasion among the Brahmins, that the British must prevail, and the power of the Ganges come to an end. The Brahmins of Hurdwar appear fully to expect a speedy termination of all the sanctity of their idolized rivers: one of them, who had buoyed up his hopes by the national opinion, that while Bhurtpore stood the English would not prevail, said, 'Let now but the Ganges cease, and nothing will remain to Hindoos but to embrace the Christian faith.' When this Brahmin was told that, within the last fifteen years, many of the Brahmins of Delhi, who attended at the ghauts or steps of the river, to mark the foreheads of the people after bathing, had left their employment, and thence it was concluded that the Hindoo faith was declining, he made these remarkable observations:—

"Why go so far as Delhi? I am an instance of what has been said. I have no want of wealth at home; and, as to honor, the

hundreds of thousands of rajahs, baboos, and men of all ranks, who come to this fair, come to bathe in the Ganges and to worship us Brahmins. Yet the Sovereign Ruler of all has so withdrawn my mind from my employment, that I wander with a kind of fatality among Europeans for some degraded occupation. Now, what is this, but God himself turning my heart, first to the English people, and then to their ways?"

Increasing Power of the Native Press.

We shall quote on this subject the statements of the Serampore Missionaries:—

"About ten or twelve years after our brethren had sat down at Serampore, some of the natives began to print in Bengalee for their own countrymen. The first Hindoo who established a printing press in Calcutta, was Baboo Ram: he was followed by Gunga Kishore, formerly employed at Serampore—the first man who conceived the idea of printing works in Bengalee, as a means of acquiring wealth. This he did for six years, when he removed to his native village; and appointing agents for the sale of his works, in the chief towns and villages of Bengal, they were purchased with avidity. By the close of 1820, there were no less than four native presses in constant employ; and they have been going on increasing to an extent beyond our present knowledge. By 1825, there were six native newspapers; and six such papers in seven years, with about a thousand subscribers, was no slender proof of awakening intellect. The first English Gazette was published in 1588; and for many years, England had no other paper; so long was the twilight of general knowledge protracted, even in the age of Bacon."

Since 1825, not less than ten other native papers have been begun at Calcutta. Of these, and of the native presses generally, it is said,—

"The art of printing has, it is true, been employed in favor of the reigning idolatry. This was to be expected; and it may well rouse the energies of Christians at home and abroad. But, amidst all the trash or worthless things which the native press has thrown into circulation, we not only discern the seeds of future improvement, but various works of great utility. The native mind, roused from the lethargy of so many ages, is rejecting gradually the influence of darkness and delusion; for Hindooism is such a compound of error and absurdity, that though the press may for a time appear, in certain instances, to espouse its cause, it cannot fail in the end to inflict a mortal blow on its influence, and more especially when it is so vigorously opposed and sifted by other native presses. Meanwhile, prejudices are combating, and insensibly melting away, the asperities of bigotry are softening down—and a tone of thought and feeling is encouraged, which, though it go not the length of building up the edifice of true religion, is shaking the foundations of the ancient structure of idolatry."

Of the first newspaper printed in the language of Bengal, the *Sumachar Durpun*, or 'Mirror of Intelligence,' published by the brethren themselves, they say,—

"Occupying the ground alone for a long season, from 1818, it now takes the lead of all native papers; appearing twice a week, with no little labor; being published in Bengalee and English, line for line, in parallel columns. The *Durpun* is now getting into town after town—is exciting curiosity—promoting inquiry—and creating an ardor for information truly delightful; and, proceeding by the post-office through Bengal, Hindoostan, Assam, and Arracan, it must ere long contribute to form a reading and reflecting class out of the victims of superstition. The native correspondents amount to about a hundred; and the correspondence of the paper, for the first quarter of this year, 1832, exceeded 400 letters."

Increasing Attention to English among the Natives.

The pupils in the schools are not, as formerly, confined, Mr. W. H. Pearce writes, to the children of the poor; but the acquisition of English is anxiously desired by all, as the road to competence and respectability; Government having determined to patronize those who make proficiency therein. Youths now remain in the schools till they are sixteen, eighteen, and twenty years of age; and there many of them distinctly see and openly assert the folly of idol worship, and allow the hopelessness of obtaining salvation by their imaginary deities, while some of them are brought to embrace Christianity.

Government has greatly promoted this object, by having made English the medium of official communication with the natives; and a late progress of the Governor-General through the Upper Provinces has given a strong stimulus to the natives in seeking to learn English. There appears to be a general movement on the subject throughout those provinces. The native chiefs have, in several places, agreed to rate themselves, according to their respective incomes, in support of this measure. At Lucknow, the king of Oude, to a munificent provision for the sick and poor of that city, was about to add a College for the instruction of the youth in English, and in the literature and science of Europe. The Secretary of the Delhi College writes to the Committee of Public Instruction at Calcutta,—

"Bigoted Pundits and orthodox Molwees think it no longer heresy to reject, as barren and unprofitable, the antiquated lore of their ancestors, and enter their sons at the English school. The respectability of the appointments obtained by some of our pupils, and the demand for English teachers and secretaries on the part of native chiefs and princes, have served to awaken attention to the prospects of fame and fortune opened to the successful cultivation of the English tongue; and it may be stated, in proof of the growing taste for the new literature, that no less than fifty copies of an English grammar in Persian, sent to me by the

Calcutta School Book Society, were bought up in the course of a single day."

Increasing Influence of the Gospel.

The Rev. T. Dealtry, in writing from Calcutta to the British and Foreign Bible Society, says:—

"The calls for English Bibles are more loud and extensive than ever. We cannot near answer to them. This arises from the great increase of intelligent native inquirers. If you could look into the schools at Calcutta, and see the numbers of native youths who are capable of reading and understanding the Bible—if you could see the desire of these youths to obtain copies thereof, and the extreme caution which is adopted in giving them by the missionaries who are placed over the schools—you would need no further argument to press you to send us out as many as you can spare of common English Bibles and Testaments; and, as English schools are likely to be extended throughout the whole of the empire, the demand for them will be greater than ever. The fruits of the former labors of God's servants are becoming more and more manifest; and of numbers who have been prepared by them, it may be said, with the utmost truth, that they are *not far from the kingdom of God.*"

Substitution of the Roman in place of the Asiatic Alphabets.

The "Englishman," a Calcutta paper, thus speaks on this subject:—

"The scheme is fully developed by a writer in the Calcutta 'Christian Observer,' for June. He has given a complete Roman alphabet for seven of the Indian languages, and also the Arabic and its branches. The result is, that every reader of English, with an hour's attention to the Roman alphabet, as he has constructed it, may read, with tolerable fluency, these seven Indian languages and the Arabic and its branches. All that an English learner now requires, is books and dictionaries, printed in their new character. And what is a still further recommendation of the plan, is, that the natives who choose to adopt it in the acquisition of their own language, may read with tolerable accuracy, excepting some words of anomalous pronunciation, the English language. They have a key at once put into their hands, with which they can open to themselves one of the richest literary stores in the world."

The subject is now under serious discussion. We notice it on account of its important bearing on the cause of missions. Such an extensive change, however, in the habits of nations, cannot make rapid progress. Much must depend on the Government and on the conductors of Indian education.—*Ch. Miss. Reg.*

THE LAST COMMAND.

Just before our Lord Jesus Christ was received up into heaven, he said to his disciples, "Go ye into all the world, and preach the Gospel to every creature." He had finished the work on earth that was given him to do. It only remained that the work he had wrought should be made universally known, that men might believe and be saved.—This parting address of our Saviour to his disciples was not a mere suggestion; it was not an earnest request. It was a most grave injunction,—an express and absolute *command*. The apostles so regarded it: "they went forth, and preached every where."—This command is binding on all the disciples of our Lord to the present day. It has never been annulled: it still waits for its fulfilment. It presses on every individual Christian with a directness and force not to be evaded or repelled. It must be *met*, and *sustained*, and *obeyed*, AT WHATEVER SACRIFICE. To carry it out to its full accomplishment, is the great work assigned to the church on earth, to which all other interests are secondary, and all other duties subordinate. To this, all thought, all feeling, all effort, in the church universal, and in its individual members, must be subservient. Failure to achieve this enterprize, or delay not unavoidable to bear it onward to its completion, is chargeable on every Christian who does not put forth for its advancement his most vigorous and untiring efforts. To cast away from himself all participation in the guilt of neglect and unfaithfulness is impossible. Here is a definite object to be effected: the means are put into our hands: he who has rightful and exclusive control of us, and to whom we have deliberately and unreservedly consecrated ourselves, calls on us to achieve the work,—but it *lingers*. *Are we guiltless?* The only possible ground of excuse or palliation would be the denial that Christ has entire and rightful control of us, or that we had consecrated ourselves to him as the purchase of his blood. But did we not consecrate ourselves to Christ in the very act of becoming his disciples? On that day, when, according to his mercy, we were saved by the washing of regeneration and renewing of the Holy Ghost shed on us abundantly through Jesus Christ our Saviour, *on that day*, did we not give ourselves to him in an everlasting covenant? Did we not *pledge* ourselves then to *do his will*? And as the grand object for which he left the throne of his glory in heaven, and came and dwelt among men, was to open the way and provide the means by which the kingdom of Satan in this world may be overthrown, and on its ruins a new one be established of righteousness, did we not then *bind* ourselves, by that voluntary consecration, to be co-workers with him? Did we not severally promise, as we called ourselves *Christians*, to enter on the work assigned to his followers, and to prosecute it with a singleness of purpose and a concentration of effort such as marked the whole course of the work committed to *him*, till he cried, "It is finished?"

But why insist on the imperativeness of Christ's last command? Why appeal to the unreservedness and solemnity of baptismal engagements? He who is indeed a disciple of the Lord Jesus, *delights* to do his will. The love of Christ constraineth him. He judges that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again. He is eager to labor for Christ, and to suffer for him, so far as he is *permitted* thus to labor and suffer. His habitual feeling of heart is, "Lord, what wilt thou have me to do? Speak, Lord, for thy servant heareth. I am thine, bought with a price—thy blood."

Does any Christian doubt *what* to do in fulfilling Christ's last injunction? He may aid in preaching the Gospel to every creature by *pecuniary gift*. Have you great possessions? You may lay them down at the Saviour's feet. Or the widow's mite? You may cast in all that you have, even all your living. You may aid in the work by *prayer*; and, like him of Peniel, have power with God, and prevail. You may aid by *personal labor*. By a holy and blameless life; by offices of kindness and charity to the afflicted and necessitous; by the inculcation of divine truth in private conversation man with man, or in Sabbath schools and Bible classes; by the distribution of religious tracts; by the circulation of the Bible; by the preaching of the Word from house to house and in the sanctuary; in one, or in all of these ways, you may aid in making known the glorious Gospel of the blessed God. Freely you have received, freely you may give.

Are you a Christian, and *doubt* what you may do for Christ? Do with your might *what your hands find to do*. Waste no time in idle speculations or vain imaginings. Work while it is called to-day. Do what the present hour permits: do it well, and do it for Christ. A vast majority of the servants of Christ must build up the walls of Zion as the priests in the days of Nehemiah, "every one over against his house." Perhaps, like Paul, you pant to preach the Gospel, not where Christ has been named, lest you build on another man's foundation; but as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand. Perhaps you hear the appeal so long and so loudly rung through all the hosts of the Lord, "Whom shall we send, and who will go for us?" Your cheek is mantled with shame, that so few and faint voices answer. Yet be not impatient. Jesus Christ knoweth the hearts of all men. He sees what is passing in your bosom, and at the fitting moment will make known his good pleasure. If you use the appointed means to ascertain it, if you study his word, mark the events of his providence, consult the good and wise, estimate candidly your ability to do and to endure, and your means of operation, at the same time guarding against all unauthorized partialities; above all, if you *pray fervently*, He who said of Saul of Tarsus, "Behold, he prayeth," will cause it to be told you what you must do and suffer for his sake. Meanwhile, neglect not your present appropriate work.

Give no occasion to the angels to say, "Why stand ye here gazing up into heaven?" You may never preach the Gospel to the heathen. What then? You may be diligent in the work that Christ giveth you to do. You may be fervent in spirit, serving the Lord.—*Has* Christ told you what you must do? Commence the work. Though the designation has been unexpected, delay not: though it involve great toil and suffering, move right on. Be the prescribed course rough or smooth, safe or hazardous,—let it admit rapid and pleasurable accomplishment, or task the most determined resolution, and the most enduring fortitude,—confer not with flesh and blood. Requiring no explanation, and stipulating no exemption, seize every opportunity for action, put forth the most strenuous effort, and execute the commission. Emulate the apostle Paul. He was not disobedient to the heavenly vision from the hour when it was told him what he must do, till he was ready to be offered up. At Damascus, straightway, he preached Christ in the synagogues, that he is the Son of God: at Jerusalem he was with the apostles, coming in and going out, and spake boldly in the name of the Lord Jesus: at Corinth, he determined to know nothing among men, save Jesus Christ and him crucified: at Ephesus, he taught publickly and from house to house, ceasing not to warn every one night and day with tears. Every place alike witnessed his fidelity, the synagogue and the school, the prison and the palace, the river side and Mars' hill. In labors abundant, in stripes above measure, in prisons frequent, in deaths oft; in weariness and painfulness, in hunger and thirst, in cold and nakedness, shipwrecked, beaten, stoned;—none of these things moved him. He even rejoiced in his sufferings, filling up that which remained of the afflictions of Christ in his flesh; he took pleasure in infirmities, and reproaches, and necessities, and persecutions, for Christ's sake; and counted not his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus.

Imitate Him who left us an example, that we should follow him. Think of his compassion, seeking that which was lost; his disinterestedness, though rich, becoming poor; his perseverance, finishing his work. Remember his lowliness, washing the disciples' feet; his meekness, though reviled, not reviling again; his fortitude, enduring the cross; his magnanimity, praying for his murderers. Consider him that endured such contradiction of sinners against himself, and rejoice that you may be like him. Do you labor in obscurity? Christ took upon him the form of a servant. In poverty? The Son of man had not where to lay his head. Do you incur reproach. Christ was rejected of men. Shall you submit to scoff? He hid not his face from shame and spitting. Shall you endure violence? He gave his back to the smiters, and his cheek to them that plucked off his hair. Shall you hazard death? He poured out his soul unto death, and with the wicked made his grave. If any man have not the spirit of Christ, he is none of his.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Building, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

—
AVA.

JOURNAL OF MR. KINCAID.

(Continued from page 366.)

Nov. 9. Lord's day morning. Only four of the native Christians present. All the converts and inquirers except Moug Kai are timid: he is as bold as ever. The ministers maintain the same hostile attitude they did on the sixth.

12. Several inquirers to-day. One of them appears very well, and we hope he is taught by the Spirit of God.

16. Had twenty-two at our morning worship. This is better than we expected some days ago. The female mentioned Oct. 10th, with three others, called on Mrs. K. and listened, for nearly three hours, to conversation and reading. She says her heart is constantly on this religion, and for a long time she has forsaken all heathen worship. One of the young men, Moug Moug, mentioned before, asked for baptism. He first heard the Gospel from the mouth of Ko Gwa, and by him was invited to our house. He has been in the habit of calling on us once and twice a week, ever since; and, for two months past, we have had cheering evidence that he had received the truth into his heart. I appointed Tuesday for further exam-

ination, as three of the native brethren were not present.

Baptism of Moug Moug.

18. The church came together about 12 o'clock, and after further examination of Moug Moug, all were unanimous in receiving him as a disciple of Jesus Christ. We immediately proceeded to the water, and once more on the banks of this noble river, knelt and prayed for a divine blessing on this baptismal occasion. On the 6th of this month, I feared that I should no more be permitted to baptize penitent Burmans in waters that wash the walls of the Golden City; but the storm that then hung over us, and threatened extermination, appears to be passing away, and the coming forward of this man seems to indicate that our work is not done in Ava. Moug Moug is about 30 years old, well educated, and possesses a good clear understanding. He is almost constantly in attendance on the king, and his sister is a maid of honor in the palace.

22. Had a prayer meeting this evening, in view of the Lord's Supper, which we expect to celebrate to-morrow. For several days past, we have had but few visitors, but we hope for better days.

23. Lord's day morning. Had an assembly of thirty-one, to whom I preached from these words: "For the bread of God is he which com-

eth down from heaven, and giveth life unto the world." In the afternoon, we met around the Saviour's table, and commemorated the sufferings of Calvary. Besides the ten native Christians baptized in Ava, there were Ko Shla, baptized many years ago in Rangoon, and Mounge En, from Maulmein, together with ourselves, making fourteen. May the Lord, who is mighty in battle, lift up his standard here, till oppression cease; till ignorance flee away; till the strong holds of Satan be broken down and peace, *heavenly peace* spread her mantle over all these millions.

Continued hostility of the Government.

24. Since I was called before the Woon-gees on the 6th, every effort has been made to make me promise to give no more books; but I have assured them that I will sooner peril my life than give a promise of this kind. Once an order was issued for me to leave the empire immediately. Then it was recalled, and spies placed over me; also petty officers appointed to seize every person that should venture into the house; but I have so many friends about the court, that I have been able to guard against surprise. I have constantly endeavored, as far as my station as a Christian missionary would allow, to conciliate the goodwill of Government; but two Woon-gees, one At-wen-woon, and one Woon-douk, declare that they cannot consent to my remaining in Ava, or even in the empire, unless I will promise to desist from teaching the Christian religion. Of course, unless they give up this point, I must leave. However, the hesitating course they pursue induces me to think they will not proceed to extremities. The stability of the native brethren, and their anxiety to diffuse abroad the knowledge of God, is very encouraging. We have some inquirers. Mounge Oo Doung, a fine young man, twenty-two years of age, has asked for baptism.

26. We have had but few visiters the week past. The people are cautious, and not willing to be thrown

into prison, for he who gets in *once*, never forgets the horrors of the place. The brethren and a few good inquirers continue to call. Their fortitude and Christian deportment in these perilous times have greatly endeared them to our hearts. O that this germ of a Christian church may be fostered by the constant care of Him, in whose hands are all men.

30. Had only three persons besides the disciples at our morning worship. No visiters all day.

31. The Men-dong prince, (brother of the king) sent two of his officers to me to get translated into Burman the names of all the principal *muscles, bones, and blood-vessels*, composing the human frame. I told them my business was to preach the law of God; and, if they and their followers would listen, I would explain this subject, and afterwards give an answer to the message of the prince. The officers appeared gratified, and a long discussion followed, after which I told them to call in four or five days, and they should have the translation desired. The learned Brahmin I have before mentioned, called to-day. He appears very well, and wishes to be considered a Christian. He wishes to be baptized, but says, in participating the Lord's Supper he should break *caste*; and though he would be willing to do this, as he esteems the observance of it as nothing but superstition, yet the consequences he is loath to encounter, as it will subject him to every species of insult, if not to death. I read to him this passage—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." There are about three hundred Brahmins in Ava, and they are under such surveillance, that it is impossible to leave the empire.

Dec. 1. Two persons called in the morning; and, after they were gone, I learned they were spies from the palace. All my movements are watched. Four days ago, I was at Unmerapoor; the next day, at evening, conversed with a number

of people near a celebrated pagoda not far from our house, and the following morning, was in the eastern part of the city. This morning, an At-wen-woon went on and told not only where I had been these few days past, but related the substance of my preaching in these different places. The Government do not seem willing to drive me away, yet they appear determined to throw so many obstacles in my way that my stay will be productive of no good. We have hope that this state of things will not last long.

4. The prince Men-dong sent his officers for the translation, and I had a long discourse with the men.

Baptism of Mounq Oo Doung.

5. Mounq Oo Doung came forward to-day, and was examined before the church, all of whom cordially extended to him their Christian fellowship. He first heard the Gospel six or seven months ago from Ko Gwa. He has been an attentive inquirer ever since. When asked, "What do you think of pagodas and idols?" He replied, "I know I am a great sinner, having transgressed the divine law, but I trust in Jesus Christ who died to open the way of life." The account which he gave of his hope in the Redeemer was very gratifying; and about two o'clock in the afternoon, we went to the Irrawaddy, and I baptized him into the religion of the Lord Jesus.

6. Had only fourteen at our morning worship. The opposition of Government has created a good deal of alarm, but I trust it will soon pass away. The ministers have too much of the world in view, to trouble themselves long about me, unless something new takes place. We rejoice that there is a prospect that we shall not be driven away from this field of labor, yet our anxiety is very great, lest something new might arouse the feelings of this jealous Government, and separate us forever from this infant church. I have written to Rangoon and Maulmein, giving an account of what has occur-

red here, and at the same time offering to send to Rangoon the few things br. Cutter left, as I am apprehensive if a man should come up the river just now, giving tracts by the way, I should lose my footing in Ava.

10. Nothing new has taken place for four days past; and, as far as I can learn, we shall be permitted to remain in peace, at least for the present.

EXTRACTS OF A LETTER FROM MR. KINCAID, DATED AVA, JAN. 27, 1835.

The proposition of the Board in regard to the school for native assistants, which came out some months ago, I consider of vast importance to the rising interests of Christ's kingdom in Burmah. Perhaps, no member of the mission could feel the importance of this subject more than I do; for I am often surrounded by men of the highest rank, and whose minds have been cultivated with care, so far as the art of reasoning is concerned. We have no above one or two men in the whole mission, who are qualified, by the knowledge of the Bible, to be efficient assistants. We have many men who would be such, if they had the needful assistance. In view of this, I have sent down to Rangoon Mounq Oo Doung 22 years of age the last convert baptized in Ava. He is a young man of respectable parentage, of undoubted piety, and promising talents. I have nothing particularly interesting to mention, unless it be the fact, that the Government men, contrary to my expectations, appear very friendly. This, to me, is particularly interesting, not only because we are attached to this little church, but because we feel that a foundation is laying for a wide diffusion of the knowledge of God.

The other day I saw all the Woongees, Woon-douks and queen's brother, and was treated in the most polite and friendly manner. Yesterday a nobleman called on me at our house, to get some medicine, and

when going away, he begged I would consider him as my friend. During the time that brethren Brown and Cutter were here, I thought it most prudent to keep every thing quiet as possible. As soon as they left, I opened the door, and we have visitors every day. The little church, consisting of eleven members, gives us much joy. All except one, who is a Government man, are bold for Christ, and their deportment is truly Christian. The Government man is a lovely Christian, but timid. We have a few promising inquirers, both male and female. Should you ask now what the prospect is—I must say, I see no reason to be discouraged. The walls of Jericho must fall. Sometimes, when I look over this immense vale of death, I do feel discouraged; but soon I am aroused by the coming in of one or more inquiring about Jesus Christ. The promise of God, "Fear not, for I am with thee," is a cordial in every hour of despondency. As soon as I can get two good assistants, I intend dispatching one to the borders of China (300 or 250 miles) to see if any thing can be done, to introduce the Gospel into the province of Yunnan. The Chinese and Tibetians must not be forgotten. Is it too much to expect that, in a few years, the banners of Christ will float over the proud walls of Lassa, the capital of Thibet? O for that faithfulness, that noble daring, that burning zeal, that shed such lustre around primitive Christians.

Mrs. Kincaid's school met with no interruptions during past alarms, and we feel much interested in the progress the scholars are making.

Pray for us, that our feeble efforts may be owned of Heaven, and some precious souls be saved.

RANGOON.

JOURNAL OF MR. WEBB.

(Continued from p. 340.)

Karens of Maabee.

Sept. 9. Five Karens from Maabee arrived. They give interesting

accounts of the state of feeling there. Our two most valuable Karen brethren from Maulmein have been laboring at Maabee for four or five months; also three lads, young brethren from above Maulmein, formerly members of sister Hancock's school. They say that between 100 and 200 Karens attend worship every Sabbath at the three or four different places where these several brethren exhort, and pray, and read their solitary tract, the only thing, except a spelling-book, ever printed in their language. It is an interesting fact and worthy to be often recorded, that this poor neglected and despised people, who but two or three years since had not a letter in their language, are now able, some of them, both to read and to transcribe their thoughts to others. When these Karens arrived I had received for them, from the Karens in Maulmein, fourteen letters written in the Karen language.

13. Seventeen Karens arrived from Maabee village exceedingly fatigued, having walked in one day a distance which usually occupies two in order to be here before the Sabbath. Seven of them were women, four of whom had been examined and accepted before br. Bennett left Rangoon, but not baptized. After worship in Burman, in which they took a part by singing a Karen hymn, they went to their lodgings on the verandah, where we had prepared them a little wigwam with mats. After chewing betel and smoking segars for half an hour, they all kneeled to offer their evening devotions to God. These simple Karens, unshackled by the fine-spun systems of the Burmans, hear the Gospel with cheering benefit. The seventeen now here, think themselves converted to God by the preaching of Ko Thah-byoo, a Karen who formerly assisted our lamented br. Boardman, Moug Pon-lha, and the three Karen lads before mentioned. I asked, 'Do the Karens mostly attend worship?' 'Yes, but there are some Pharisees who do not.' 'And after you have done

worship you all go home and work, I suppose?' 'No: we remain together all day.' 'But what do you do all day?' 'We read the Scriptures, and preach and pray five or six times.' One of their number was seized, by order of the head man of the village, and questioned concerning his religion. His reply was, 'I believe in Jesus Christ, and no more worship the Nats, nor the pagodas, nor images, nor drink spirits. I worship the Eternal God.' He was fined 65 rupees, (about \$32,) and ordered not to receive the foreigners' religion. 'Well, now,' I said, 'you are all very much afraid, I suppose.' 'Some of the people are afraid, not the *disciples*; but they come to meeting every Sabbath, one or two hundred of them, to hear Jesus Christ's law.' 'But perhaps the rulers will take your money, or whip you: why are you not afraid?' He replied simply, with an air of confidence, 'Because the Eternal God governs.'

Baptism of Karens.

15. Yesterday, in connexion with brother and sister Cutter and Ko Shway-bay and Ko Sanlone, two of our most experienced and valuable Burman assistants, we examined for admission into the native church nine Karens. Three of them were rejected; two, principally because of their being so young: we feared they had not sufficiently counted the cost, though they appeared exceedingly interesting; and one, because we feared he had not sufficiently seen the evil of his own heart. The examination occupied the whole of the day, from nine A. M. till five P. M., except one hour and a half's intermission. We were obliged in most cases to speak through a Karen interpreter. The other six were received, who, together with four who had been examined six months before, make ten whom I baptized this morning.

It was a beautiful morning. The sun shed his brilliant beams on the gilded spires of the hundreds of sur-

rounding pagodas,* as if to invite the lifted eyes of their devotees to look above these spires to the God who made the sun and gave him power to shine. We passed through a beautiful grove of mango trees, covered with immense flocks of a snow-white bird called the rice bird, watching their nests. These trees surround a cluster of Kyongs or monasteries of priests, through which we passed to the 'Royal tank,' a beautiful little lake encircled by trees. Here I baptized the ten, and after offering our thanks and a prayer for the Divine blessing in Burman, the Karens returned to their jungle and we to our dwellings. This has been one of the brightest scenes of my life, a day which for ten years I have anticipated with intense interest. To lead these benighted heathen to the Lamb of God, to introduce them into the church of Christ, to raise them to civilization, to teach them the use and the worth of the social and domestic relations ordained by Heaven, and the bliss of loving God; these brought us from our native land, our home, the fire-side of our youth, from parents, friends, from what our hearts hold dear of all on earth, from all the blessings which we came to bring. And 'tis a glad exchange. We would not forego our toil for crown and sceptre, except a crown in heaven.

21. Sabbath. Ten Karens arrived on Saturday evening, six of whom ask for baptism. Four of the six, we have judged it best should be set aside for the present; the other two will be baptized next Sabbath. Ko Toung-yo, one of the four set aside, is an interesting old man. He says he believes in the Eternal God, and always has; that his parents taught him when a small child that the world did not spring up of itself, as the Burmans say, but that it was

* Near Agar, the little lake in which we baptize, and in sight, along the road that leads to the Shway-dagong pagoda, within the space of one mile, I counted two hundred and twenty-five pagodas.

created by a God, who is himself without beginning and without end, whom the Karens call Kah-tseh-yu-ah; and that he must not worship images, nor pagodas, nor priests, nor books, but must worship Kah-tseh-yu-ah. But we feared he did not sufficiently realize the nature of sin against God, and therefore told him to wait a little.

Oct. 5. Twelve Karens arrived last evening, six of whom have asked for baptism. These, together with the two received last Sabbath, I baptized this afternoon, in the royal tank.

12. Baptized four more Karens. We had no Karen interpreter, but they all spoke Burman, so that we succeeded much better than we had anticipated in their examination. These make twenty-two I have baptized within these three weeks, and many more are said to wish baptism, of whom the native brethren speak favorably. The instruments in this work of grace have been three men, and two lads under fifteen years, all of whom can scarcely read Burman at all, and understand it less, and who, if they read Karen, have but a single tract of six pages, besides a spelling-book of thirty-three pages, in all their language.

How great is the grace of God, to render the truth so plain that the mere child may teach enough, if it be received with unwavering faith in God, to purify the heart and life and prove the salvation of the soul.

TAVOY.

LETTER OF MR. MASON TO DR.
BOLLES.

Tavoy, Jan. 8, 1835.

Dear Sir,

Never were our hearts so gladdened by American intelligence, as by that which has reached us within the last few days. At length, we are to have associates; and associates, too, that have not years of study before them, but who are ready to enter into the work at once. No arrangement could have been so gratifying to my feelings, nor, I believe, so well

adapted to promote the best interests of the mission, as the one you have made.

I proceed to give a view of my employments for the last quarter, arranged as usual under three heads.

English.

The annual meeting of the Missionary Society connected with the English congregation, was held a few days ago, and the following extract from the Report may be appropriately introduced into this place:—

“In a Christian population so small as that of Tavoy, and where so large a proportion ‘care for none of these things,’ the amount of pecuniary aid afforded to the mission is highly creditable to the members of this society, (and such is usually the only aid Missionary Societies can afford,) but a nobler and more important duty devolves on us. Pecuniary assistance is but a small part of the aid that we are able to afford. The heathen are our neighbors, our laborers, and our domestics. They are the persons with whom many of us are associated in our daily avocations, and over whom we possess, perhaps extensive influence; and shall not that influence be exerted in the cause of our most holy religion? It is a highly gratifying circumstance connected with this society, that many of its members are acquainted with the language of the people among whom we dwell, and able to make known the blessed and saving truths of the Gospel; thus increasing our responsibility by the increase of our ability for usefulness. It is believed that this responsibility is in some measure felt. Much missionary labor has been performed by different individuals without interfering with their appropriate avocations. One, whose labors have been crowned with great success, has been indefatigable, during the year, in teaching an English and Burman free school, where European, East Indian, and Burman children alike share its advantages. Another has taught a school for adults in the barracks; a third (a Roman Catholic)

has exerted himself in distributing the Scriptures among the Roman Catholic portion of the community, and in effectually using his influence to have them read; and several, in addition to faithfully recommending Christianity themselves, have sent persons to the mission chapel on the Sabbath; some of whom have been, at least, almost persuaded to become Christians."

The Treasurer's Report showed that *four hundred and eighty-four* rupees had been received last year; and after the thanks of the society had been voted to the three individuals to whom reference is made in the Report as above, it was resolved to take two more native assistants on the funds of the Society, making *four* for this year, instead of *two*, as for the last. It is also worthy of remark that a liberal subscription has been made, principally by the members of this society, to build a larger and more commodious house of worship.

Burman.

From the same Report, allow me to make another extract under this head. "Many, very many, have nothing left to object, except 'your law is too strict; we cannot keep it.' They would be Christians, could Christianity compromise its holiness. One visiter says, 'Teacher, you recollect giving me two tracts last year; well, I have not bowed down to idols since:' another, 'Christianity is in my heart;' and a third, 'I see myself a great sinner, and pray to the Eternal God daily.' Many ridicule idolatry, but few are willing to give up *all* for Christ. Several have been regular in their attendance on the duties of the Sabbath, and some have created hopes that have not yet been realized." The above remarks, though written with a view to the whole year, are quite applicable to the last three months. Only yesterday, a man, almost a stranger, declared, with a great appearance of earnestness, "Your religion, sir, is true: I know it is true: the whole of it is true."

Karen.

I spent three weeks on a journey among the Karens. From a journal kept during this time, the following extracts are presented:

EXTRACTS FROM MR. MASON'S JOURNAL.

Nov. 18. *Kya-en*. About two miles south of the city, my attention was drawn towards a pagoda. "On that spot," said one of my coolies, pointing to the pagoda, "the earth opened and swallowed up a woman because she told a lie." Without divine influence, how wholly inadequate are good principles, approved, received, and believed, to produce a good life. All believe in the sinfulness of falsehood, and in the propriety of truth, yet *all* practise the former and neglect the latter. I had written thus far, when a young priest, with a follower or two, came up to the zayat. The company soon increased, and I was busied with them for about an hour. Before leaving me, one of them asked for the Awakener; which, on his promise to reflect on what he read, I gave him. He acknowledged that worshipping idols is nonsense, but practised it because others did. The temple at Shen-mauk is not in such good order as it was three years ago. There are not so many prayers hung around, and the few remaining are very old. The image, however, that came up the river on a log, is still within its iron grates, but seems to have grown very little since I saw it last, although it had previously grown from the size of a new born infant to that of a man; nor have any wonders happened lately, although it has been known to shed tears, and was in the habit of groaning before any affliction came on the province.

21. *Koung-byouk-ga-la*. In a house on the road, to-day, we found one family that affords some encouragement. The man said, "I see that our fathers' sayings are fulfilled. They said that the books we had lost, God would again restore to us; and he has done it. Moreover, it

has been said, 'Children and grandchildren! God will come by water to save us, and the masts of white foreigners' ships will be as thick as the areca-nut trees.'**

We had a meeting for confession of our sins this evening, preparatory to communion on Sunday. The native church confessed that they were guilty of getting angry occasionally, and of using foolish and unprofitable language; all of which I suppose their pastor equally guilty of.

Two of the inquirers have not demeaned themselves in every respect satisfactorily, and some others are away from home. I intend, therefore, to defer the administration of baptism until I return from Mergui.

24. *Tsau-qua*. It is quite distressing to witness the opposition of the human heart to the Gospel. As I was walking at dusk in the paddy field behind the house in which we have taken up our abode for the night, I saw a young man coming up with an old woman on his back, who proved to be his mother. I was affected at the incident, and rejoiced in the prospect of having an auditor so interested in the Gospel. Judge of my disappointment, when I found this poor creature, just tottering on the grave, one of the most bitter opposers to the truth I ever met. She appeared to have come rather to give vent to her bad feelings, than for any other purpose. Her husband died the last rains; and I recollect stopping at his house and preaching the Gospel to him, the Gospel which there is every reason to believe he rejected to the rejection of his salvation.

I have had a long conversation with a woman that dwells in the house, who is suffering under incurable sores, and has been for years. The last sentence she uttered, was, "If I cannot be delivered from my sufferings in this world, I will go

on and drink, and end them in hell." Her husband was an applicant for baptism last year, but has fallen away. At first, he treated me in a very cavalier manner. "I do not," he said, "offer to the Nats, for I find it of no use. They can afford no aid; but spirituous liquor is very good." Since worship he appears better, and has just expressed his determination to adhere to entire abstinence from spirituous liquor. I ought to add that, on my way hither, I met two of my old inquirers from Wa-khyom, coming to request baptism again, and laden with the fruits of the season. They are well reported of, and appear well; but I have deferred their baptism until I come this way again.

Nov. 27. *Hlee-pho-hlsen*. We crossed the mountains yesterday, and built rafts, on which we commenced descending the river to-day. On going over one of the rapids, the raft got among the rocks, threw us all off, and turned completely over, upsetting, of course, every thing on it. On coming out of the foam, I found myself holding to the raft with one hand, and the medicine chest rolling down by my feet; but, by a good use of my feet, and the hand that was at liberty, I succeeded in saving it. Providentially, the other things, clothing and bedding, had been tied on, and to our great joy, on turning over the raft, when we got into shallow water, we found all safe. In this village of two houses, my heart has been gladdened to find all the inhabitants, except an old man, near the kingdom of God. They had abandoned Nat offering and spirituous liquor; and five promising individuals have just added their names to my list of applicants for baptism. Yet, when I was here two years ago, every man, woman and child were in habits of intemperate drinking. Glory to God!

Dec. 7. *Ma-ta-myu*. What wonders God has wrought for this region in five or six short years. When br. Boardman came out hither, there was not a sober individual, male or

* The areca-nut trees are tall and slender, and are planted so thick that a nursery well resembles the masts in the harbor of a populous seaport.

female, in the jungle, or one that was not in the practice of making offerings to Nats. Now, I sit with a hundred consistent Christians within call, that have not drank spirituous liquor for years. Then, the idea that they would have books in their own language, was associated with tigers laying aside their fierceness. Now, I have a Sabbath school of *thirty-nine* children and youth, able to read their own books, and give intelligent answers in respect to their contents. Now that we are publishing books that they can read and understand, I wish to raise the standard of scriptural knowledge for admission into the church, and therefore administered the ordinance of baptism to-day to *four* only, although there are more than twenty applicants.

Employment of Native Assistants.

Every practicable effort has been made throughout the year to increase the number and efficiency of the native assistants, believing, as I do, that it is through the natives themselves that the conversion of the people is to be effected.

Besides one Burman assistant, four Karens have been wholly or partially employed during the year, and three others have been qualifying themselves to teach school. It is proposed to give them employment immediately, locating them in those regions that have been visited, where the people are most favorable to Christianity.

Seven persons were baptized in 1834, which makes a sum total of *two hundred and thirteen* since the station was established; and five deaths have occurred.

The native assistants are

Ko Myet La, *Burman.*

Moung Sha Too, *Karen.*

“ Kya, “

“ Shwa Boo, “

“ Htsiek Kee, “

Indian Stations.

WESTERN CREEK NATION.

By a letter and journal of Mr. Rollin, of

this station, date June 18, we are informed that the attendance on public worship was uniformly good the preceding quarter, and that much interest in the preaching of the Gospel had been exhibited by some of the hearers. No adequate proof, however, had been given that the truth had been heartily embraced. The number of communicants at the Lord's table had been, on one occasion, about fifty. The schools had been kept in constant operation, and wore an encouraging aspect.

SAULT DE STE. MARIE.

Extracts from the Seventh Annual Report of the Baptist Mission, at Sault de Ste. Marie, for the year ending July 31, 1835, forwarded by Rev. A. Bingham, of that station.

We have twelve beneficiaries who are supported and taught at the expense of the mission, beside two half-breed boys, for whose support we have had one hundred dollars the past year. These constituted our whole school some part of the time; but for three quarters of the year, the school has averaged from 15 to 30 or 35. Our Sabbath school has been very similar to our day school, but has increased some of late. The moral and religious state of things, I trust, is a little more encouraging than at our last. Five have been received to the church during the year; 4 of them by baptism. Our present number is 25. Our assembly at the Indian meeting continues small, but at the morning service we have a respectable audience, who generally appear attentive. Our former success in temperance efforts gave the old adversary much discontent, and he could not rest while there was even a small frontier without a whiskey dealer. Hence he sent in an active agent last spring, who has done much to help his cause; and we have now two or three houses in the place, where they deal out the poison. But our temperance members are generally, I believe, pretty steadfast, and determine to firmly resist the torrent.

India within the Ganges.

We give below a condensed view of the principal English Missions in India within the Ganges, exclusive of the Serampore Mission and the Baptist Missionary Society, a summary of whose proceedings may be found in our last number.

GOSPEL PROPAGATION SOCIETY.

This Society was established in England by an Act of Parliament, in 1647, and was incorporated by a charter in 1701. Its primary object is "to promote Christianity in the British Colonies." It commenced its missionary operations in India in 1727, at

Vepery, near Madras. At this station the Society at the date of their last Report, had two missionaries, two catechists, two Portuguese readers, and five native catechists. The native catechists hold weekly meetings for public worship at four out-stations. The scholars in attendance in Sept. 1833, amounted to 532 boys and 252 girls. Several very promising youths were in a "Seminary for training catechists and native priests; an establishment to which the Society attaches great importance."

Tanjore--205 miles south by west of Madras.

This station was first occupied by the Society in 1766. Present number of missionaries, four. Great success has attended their efforts among the Roman Catholic natives of the Tanjore province. The majority of the inhabitants of 16 villages on the banks of the Coleroon, northward of Tanjore, have embraced the Protestant faith, and are placed under the joint care of the Tanjore and Trichinopoly missionaries.

Trichinopoly--37 miles west of Tanjore. One missionary, two native catechists. The number of adults in the Coleroon villages who now receive instruction from Trichinopoly is upwards of 100, and the children are considerably more than 200. The schools connected with the station are 16, and contain more than 400 scholars.

Cuddalore.--In 10 schools, in all of which the Scriptures are read, there are 550 children. Prejudices against female education are passing away.

Negapatam.--One catechist, assisted by one native catechist. Congregation: descendants of Dutch and Portuguese, 205; native, 80. Scholars: 32 boys and 24 girls.

The Society has appropriated £300 per annum to the maintenance of native preachers, catechists and schoolmasters in the Presidency of Madras; and, for the benefit of the native congregations, has authorized the annual supply of books to them, to the value of £100.

Chinsurah--22 miles north of Calcutta, first occupied by the Society in 1823. One missionary, having in charge six schools, containing between 300 and 400 Bengalee boys.

Tallygunge--1830. One missionary; one catechist; with out-stations at *Janjara* and *Andermanick*.

Howrah.--One missionary. In connexion with Howrah and Tallygunge are 12 schools, with an average daily attendance of 802 children.

Barripore--1833. One missionary.

Cawnpore--1833. One missionary. This Society has also under its direction *Bishop's College*, established in 1820 at *Calcutta*, an institution which the Society designs to bring "into the closest possible connexion with that great missionary work, for the prosecution of which it is so admirably calculated."

Summary. Ten stations; twelve missionaries, four catechists, two Portuguese readers, eight native catechists.

CHURCH MISSIONARY SOCIETY.

This Society was formed in the first year of the present century, under the designation of *The Church Missionary Society for Africa, and the East*, composed of members of the Church of England, and having "for its exclusive object the evangelizing of the Heathen World."

North India Mission.

Calcutta.--Mission begun in 1816. At this station there are two missionaries, four catechists, five native catechists and schoolmasters. Between 200 and 300 native Christians are in attendance at the Mission Chapel, Mirzapore. In fourteen Bengalee schools, there are 765 boys; a Christian school formed on the Mission premises, has 65 pupils;

the school for Mahomedans averages 39 boys; the English school contains 200.

Culpee—an out-station, south of Calcutta. A school was opened here in 1833—one native teacher.

Chittagong—upwards of 300 miles east of Calcutta. A schoolmaster appointed, a school-room built, and a beginning made with 36 scholars.

Burdwan—50 miles north-north-west of Calcutta—station occupied in 1817. Two missionaries. *Culina*—eastward of Burdwan: 1825, one catechist. *Kishnaghur*—further eastward; one missionary. *Bancoorah*—westward of Burdwan.

The Calcutta Committee notice with especial approbation, the great caution in the reception of converts. One of the missionaries at Burdwan writes,—“Inquirers continue to present themselves; but all do not come with sincere intentions; and to many who appear so, the path to the kingdom of glory is too strait: they stumble at the cross—are offended, and withdraw again. Others, who are not decided enough, I advise to wait a little longer, that they may have time to give the important subject a more serious consideration; for I feel convinced that, by a careful attention to the state of our inquirers, the cause of Christianity will ultimately gain more, than by an indiscriminate admission of applicants.”

In nine Bengalee schools there are 754 boys: more than 300 are in the native schools at Culna, half at least of whom are conversant with the Scriptures: at Nuddea are six schools and at Kishnaghur three; the attendance on which averages about 500.

At Bancoorah the removal of the missionary and the giving up of the place as a civil station have occasioned some falling off. Three schools have been closed: four schools, with 350 children, will be continued, under charge of a catechist.

The Word of God has found its way into the palace of the Rajah of Burdwan, and four Bengalee Bibles, presented to the chief members of his family, were gladly accepted.

Patnah.—One catechist. Two native schools, of 60 boys.

Buxar.—On the Ganges, 70 miles below Benares—1819. One native catechist.

Benares—1817.—Three missionaries, one schoolmaster, with four native teachers.

Two of the missionaries have been actively engaged in preaching in Benares and the surrounding villages, and in visits to the great fairs. There are five schools in operation; at one of which, the free school, 152 pupils are usually in attendance; of whom, 50 are reading English, 57 Persian, 21 Bengalee, and 24 Hinduwee. A reader has been stationed also at Jaunpore, and is in charge of two schools.

Chunar.—A few miles above Benares—1814. One missionary, several native assistants. The mission at the last Report was in an unpromising condition: the door seemed to be closed against the truth: the people were afraid to listen. The preaching excursions of the missionaries, however, had been interesting. There were two schools in the town, containing 70 boys, and four on the Mission premises.

Allahabad—1828.—At present unoccupied.

Goruckpore.—About 100 miles north of Benares—1824. One missionary, one catechist, one native teacher, and several assistants: four schools having each 18 or 20 boys, besides an English school. The Report of the missionary says, “Great part of the *Farm* is now under cultivation; and the native Christian families are now settled on it, in neat and substantial dwellings, with kitchen gardens attached, and in the vicinity of a piece of land allotted on a rental for cultivation. The converts are thus prudently provided for, in having the means put in their power of providing for themselves and their families by the labor of their hands.” Great efforts had recently been made for the suitable instruction of Christian orphans. The Calcutta Committee, in full accordance with many other enlightened friends of India, express their conviction, “that nothing great or extensively useful will be effected, till qualified and devoted men are raised up from among the native converts, to carry on the great work; and they would particularly, therefore, press it on all their missionary friends to pay strict attention

to the education of the children of the native converts."

Bareilly.—One teacher and catechist.

Agra—800 miles north-west of Calcutta—1813. One schoolmaster; the school in a prosperous state.

Meerut—32 miles north-east of Delhi—1813. One catechist, who, besides the care of a small congregation, preaches and distributes books in the adjoining villages and at annual fairs, with encouraging success.

Kurnaul—70 miles north of Delhi—1827. One native catechist: one school, having an average of 30 boys.

Summary of the North India Mission—14 stations—8 English missionaries, and 18 English assistants—one native missionary, and 90 native assistants. Total, 117.

Western India Mission.

Nassuck.—A place of pilgrimage in the Deccan, the seat and centre of Brahminism, and inhabited chiefly by Brahmins: inhabitants, 30,000—1832. Three missionaries: scholars; boys, 70; girls, 60. "The opposition with which the missionaries meet, but to which they have returned only words of truth and the meekness of wisdom, is partly to be accounted for by the circumstance, that the Gospel is almost a new subject in that region; and partly it may be ascribed to the fierce and unsubdued spirit of the Mahratta race."

South India Mission.

Nilgherry Hills.—One missionary: one native assistant: one schoolmistress.

Cochin. No recent report from this station.

Cottayam—30 miles south-east of Cochin, and near the Syrian College—1817. One European missionary: several native missionaries and assistants. "Amidst all the gloom which pervades the Syrian community, it is easy to trace bright beams of light. There never was a time when there was such a demand for Scripture and tracts, and for the preaching of God's word."

Allepie—between 30 and 40 miles south by east of Cochin. Inhabitants, 30,000—1817. One missionary: one assistant with native assistants. The missionary is prosecuting his translation

and revision of the Malayalam Scriptures, and has printed a volume of Malayalam Hymns. The "Malayalam Religious Tract Association," printed, during the year, 18,320 Tracts, 20,000 Broad sheets, and 35,000 Handbills.

Palamcottah—65 miles east north-east of Cape Comorin. Head-quarters of the Mission in the District of *Tinnevely*, which occupies the south-eastern end of the peninsula, and has 700,000 inhabitants—1820. Five missionaries, two assistants, 110 native catechists and schoolmasters. The last returns of this mission, which has been for so many years favored with the manifest blessing of the Holy Spirit, are 10,694 natives in 238 villages, all of whom had renounced idolatry; with 2,522 boys and 147 girls in 192 schools, of whom 1656 were in average attendance. One of the missionaries writes as follows: "The Word of God, of which our schoolmasters are learning a portion every month, has been working more powerfully among them this year, than it appears ever to have done before. Three of the most respectable and learned of them have openly renounced heathenism, and have been received into the church of Christ by baptism; and two other others, likewise respectable men, have lately applied for the same ordinance."

Magaveram—160 miles south south-west of Madras—1825. Two native catechists, with forty native assistants. Seminarists, 24; Schools, 24; 1774 boys, 42 girls.

Madras—1815. Four missionaries, one assistant, one printer, several native catechists and assistants. Boys in the Madras and Poonamallee schools, 280; Seminarists at Perambore, 8.—Several youths have been sent into the Mission: the pupils who remain are also likely to prove useful, either as superintendents of schools, catechists, or schoolmasters.

Summary of the South India Mission. (As given in the 34th Report.)

Stations 9.—Teachers: European missionaries, 11; native, 3. Assistants, European, 14; native, 279. Total, 307. Communicants, 450; schools, 229—scholars; boys, 6027; girls, 930; youths and adults, 203; sex not specified, 323. Total, 7483.

LONDON MISSIONARY SOCIETY.

Founded in 1795. The first attempts of the Society were in the Islands of the South Sea, whither missionaries were sent in 1796 and in 1800. It began its operations in India in 1804.

Calcutta—with Out-stations at Kidderpore and Rammakalchoke—1816. Four missionaries, one native preacher. Service is held in three native chapels. At the Out-stations a system of weekly pastoral visitation is pursued with great benefit to the people. The Bengalee schools are reduced to two, containing 150 boys. A school has been opened for the purpose of affording the children of the Christian natives a more ample education, and of separating them in their earlier years from the contamination of heathen examples and conversation. It has 24 boys. A similar school will be opened for girls. "Valuable helps may thus be raised up, under the blessing of God, in the great work of evangelizing India."

Chinsurah.—One missionary. In 2 boys' schools the children have increased from 70 to 220, who are in constant attendance: 36 native and 46 Roman Catholic Portuguese girls are under instruction. The Gospel has had a softening and subduing influence in the immediate neighborhood, while the people in the distant villages are as rude and fierce as they were ten years ago.

Berhampore—120 miles north of Calcutta, and 5 miles south of Moorshedabad—1824.—Two missionaries. Preaching has been maintained at the station and in 6 neighboring villages. One Hindoostanee school of 25 boys, and another Bengalee of 40. Instruction is also given to 16 girls, besides 5 boys and 2 girls in an Orphan Asylum. 1038 portions of Scripture, 22 bibles and 17 testaments, and many thousand tracts have been distributed.

Benares.—Three missionaries. The Pilgrim's Progress and Gibbs's Scripture Catechism have been translated into Oordoo and Hindoostanee.

Surat—177 miles north of Bombay—300,000 inhabitants—1813. One missionary, two assistants. It is calculated that 1000 persons in Surat hear the Gospel preached weekly. In 4 schools are 240 boys, and 15 girls. Eight new

tracts have been prepared, and 24,000 copies printed.

Belgaum.—A British Military Station—75 miles north-east of Goa, and 200 north-west of Bellary. Population 20,000—1820.—Two missionaries, two native assistants. Native services are maintained in four places. The congregation in Belgaum averages 50. Though discouraged for want of more visible success, the missionaries continue to preach the Word not only in the regular places of worship, but in the schools, the streets, the lanes, and frequently in the houses of the people. Eight schools; 240 boys, 10 girls. 4485 copies of Scriptures and tracts issued during the year.

Bellary—187 miles north of Seringapatam, and 300 north-west of Madras.—1810. Two missionaries, one printer one native preacher, two assistants. The average number of attendants at fourteen places for preaching in Tamul and Canarese, is about 630. One of the missionaries, in two journeys, distributed 11,000 tracts and 220 portions of Scripture, and preached to large congregations in a number of populous towns, in some of which a missionary's voice had not been heard before. 27,600 books and tracts were printed during the year, and 24,834 distributed. In the different schools there were 427 boys, and 31 girls.

Bangalore.—In the territories of the Rajah of Mysore, with extensive military cantonments and a population of 50,000 or 60,000; seventy miles north-east of Seringapatam and 215 west of Madras—1820. Two missionaries with native assistants. In three schools are 100 children. A Christian village has been begun, forming a little community in connection with the mission, and maintaining themselves by their labor. *Beggoor*—8 miles south of Bangalore, and *Kiaggerre*—18 miles west, are Out-stations of this Mission.

Salem—90 miles south by east of Bangalore; inhabitants 60,000; with numerous villages within a moderate distance containing 100,000—1827.—One missionary, one native preacher, four native assistants. Scholars: 251 boys, 7 girls, 10 adults. 9524 publications distributed in the year, of which 1500 were portions of Scripture. "In various journeys, great attention has

been paid to preaching, and eagerness shown to obtain books; and much encouragement afforded by the inquiries and discussions which have arisen. In large and populous villages and at festivals, thousands have had *the unsearchable riches of Christ* preached among them, and many Brahmins and other natives, who on these occasions were supplied with books, have since visited the Mission House, to ascertain the meaning of what they did not understand."

Coimbatore—90 miles south-west of Salem, and 100 south of Seringapatam—1830. One missionary, two native readers. In ten schools there are 290 boys, 7 girls are under instruction. Visits have been paid to neighboring towns and villages, and thousands of tracts and portions of Scripture distributed.

Quilon.—On the Malabar coast, 88 miles north-west of Cape Comorin, and 80 west of Nagercoil; inhabitants 40,000—1821. One missionary, one assistant, six native readers. Ten youths in a Seminary, 24 girls at school.

Nagercoil.—Head-quarters of the Mission in the Eastern Division of South Travancore—14 miles from Cape Comorin—1806. Two missionaries, one assistant, 26 native readers. Out-stations, 51—congregations, 35. Attendance, about 2,030 persons, residing in not fewer than 160 towns and villages. "Over this extensive range, the influence of the Gospel is now operating, and the labors of the readers extend to numerous towns and villages inhabited wholly by Heathens, Mahometans and Roman Catholics. The ready hearing which they here obtain is not only an indication that they are generally respected, but that the blind attachment to error is greatly diminished. Boys' schools, 42; girls', 4; Seminarists 23; besides 10 children in the Orphan school. 35,000 tracts printed in 1833 for the Nagercoil and Palamcottah Tract Society. The spirit and conduct of nearly all the members of the infant churches have been such as to convince the heathen of the truth and value of the religion which they have embraced."

Neyoor.—Head-quarters of the Western Division of the Mission in South Travancore—four miles from the town

of Travancore—1828. Two missionaries, one assistant, fifteen native readers, and twenty-two assistants. At 68 stations there are 1024 families, containing 3736 individuals, formed into about 60 congregations.

Combaconum—20 miles north-east of Tanjore: inhabitants, 42,000, with many large and populous villages—1825. One missionary, one assistant, three native readers. Scholars: 538 boys, 16 girls. 5977 portions of Scripture and tracts have been distributed and well received.

Chittore—80 miles west of Madras: inhabitants, 10,000—within a circuit of 30 miles, 60,000—1826. One missionary, three native catechists. Scholars: 235 boys, 23 girls. 1560 portions of Scripture and tracts have been distributed.

Madras—1805.—*Eastern Division*. Two missionaries, one assistant, two native assistants. Scholars: 151 boys in 6 schools, and 30 girls in 2 schools; besides 50 boys and 45 girls in freeschools. 6130 publications have been distributed.

Western Division.—One missionary, one assistant, two native assistants.—Scholars: 247 boys and 15 girls in 7 schools. 2000 tracts and books have been printed, 866 distributed.

Tripasore—Out-station—30 miles from Madras. Two native readers. Scholars: 219 boys, 74 girls.

Cuddapah—153 miles north-east of Madras—1822. One missionary, with assistants, English and native. Scholars: 152 boys and 61 girls, in 7 schools; 2602 publications have been distributed.

Vizagapatam—483 miles north-east of Madras, and 557 south-west of Calcutta, of between 30,000 and 40,000 inhabitants—1805. One missionary. In 12 schools are 432 scholars.

In addition to the above, missionary stations are occupied by the General Baptist Missionary Society at *Cuttack* and *Pooree*, in charge of four missionaries and several native assistants; by the Wesleyan Missionary Society at *Bangalore*, *Negapatam* and *Madras*,—six missionaries, twenty-five assistants; by the Church of Scotland, at *Calcutta*—two missionaries; and by the Scottish Missionary Society at *Bombay*, *Hurnee* and *Poonah*; four missionaries with several native assistants.

Translation of a letter from the First Convert at Coimbatore, dated March 27th, 1834.

The following translation was communicated by Rev. W. B. Addis, missionary of Coimbatore, mentioned in the preceding summary, as given in the London Missionary Chronicle for March, 1835.

“I, Vatheyamakum, with all humility write to the fathers who compose the Missionary Society in England, and who, with increasing diligence, are making known to men the one glorious and Triune God, the Creator of all things; who fills all space, and who rules and supports all mankind in all places, and who is the author of the salvation by the one Saviour Jesus Christ. You who are publishing the words of that salvation, and who compose that Society worthy of honor, and by whose instrumentality I have been brought to the knowledge of salvation through the merits of the Saviour’s death, and am become a child of God whom I praise. Beforetime I was an idolater; a seeker of vain praise; one without solid hope, one without true comfort, a servant of the devil; one without a method of having sin taken away, but now by the means of the teacher that has been sent by you, and by us beloved as a father, that is Addis, brought to the knowledge of salvation through the Eternal Son of the true God, revealed in the Gospel, and explained by him (that teacher) to us, and applied by the power of the Holy Ghost; I have learnt through the Holy Spirit the way of salvation through the shed blood of the only Son of God, sent by the Father to take away the sins of men, and by whom the Holy Ghost is given to dispel darkness, and to regenerate men. Of this I was before ignorant, and am still very weak and sinful, but I am filled with joy, and by the help of his grace determined in gratitude to devote all my life to his service, with true repentance applying for his precious blood shed on the cross to take away my sins, and for the Holy Spirit to be afforded to sanctify me and make me fit for heaven.

“I have not only received these favors from the Lord for myself, but he has also graciously extended the like to my wife, and eldest son, and to my youngest brother, who all have left idolatry, and have had turn of mind (con-

version,) and have obtained faith in Christ, and have been baptized. Also among my friends some are converted and have received baptism. My eldest brother and his family, and my mother, and some more among my relatives are joined to the Christian congregation, and are learning the Gospel. So that some of those of my people who before hated me because I received Christ the Saviour, have had sorrow of mind for sin, and are now joined to the Christian congregation. Thus the Lord has shown favor to me, and to my household, and to my relatives, and to my enemies, so that I am filled with joy. Moreover, in the town of Coimbatore, and in the villages around are to be found many who, although they continue heathen, are seeking to know our Gospel, and many are to be found who have left idolatry—who were before zealously joined to it, and are now reading our books, and some openly declare the Christian religion to be good and excellent. So that those who were before this in the dark have this much freely given them by God. For all that he has graciously bestowed I desire with thankfulness to render praise to Him

So Vatheyamakum,
With respect,
Humbly writes.

—
Siam.
—

LATEST INTELLIGENCE FROM THE SIAM MISSION.

Signal Preservation of the Missionaries.

It will be seen from the subjoined extracts of letters received by the ship Cashmere, which arrived at this port the 13th ult. that our brethren of the Siam Mission have been in imminent peril of life from Malay pirates, and that Mr. Dean in particular was suffering severely in consequence of the wounds inflicted by their savage violence. We trust that the churches will remember these brethren in their prayers. Devout gratitude also is due to the Father of mercies, who has not permitted this interesting Mission to be cut off in its infancy, and allows us to hope that its sanctified afflictions will even-

tually be for the furtherance of the Gospel among the heathen around.

EXTRACT OF A LETTER FROM REV. J. T. JONES, TO H. LINCOLN, ESQ.

Dear sir,—

“God moves in a mysterious way,
His wonders to perform!”

The Cashmere has lain about 15 miles from here, and had her cargo sent off to her. Yesterday morning, br. Dean and myself took G. D. Boardman, and a small box containing all our letters for home, and those of our brethren and sisters, and started for the ship. We proceeded quietly for about ten miles, reading, conversing, and singing “From Greenland’s icy mountains,” and “His loving kindness, oh how great!”—when a Malay sampan (boat) with three men, came along side, inquired where we were going, and offered to carry us quicker if we would get into their boat. Their offer we declined and they went off. In about half an hour, they returned with five men and a sail, offering again to convey us. Seeing some plantains lying in our boat, they asked for them, and stepping into the boat apparently to receive them, one of the men pushed me into the sea. They then assailed br. Dean, who, after a struggle, disengaged himself from them, and they reached their own boat, where they seized fish spears, transfixing one with three barbed prongs in his wrist, one with a single barbed prong in his back, and a sharp pointed stick in his side. After sustaining myself to the last point of endurance in the water, as our boat came near, with br. Dean’s assistance I crawled up. When their spears were exhausted, they assailed us with stones or brick-bats, and then with enormous cutlasses and creeses threatened still to kill us, if we did not deliver to them the box. It was in vain we assured them it contained no money, nothing but letters. We threw it to them, and made our men row for Singapore as fast as possible. It was with much

difficulty that I could extract the horrid irons from br. Dean, who suffered the most excruciating pains. Our men were fatigued and faint, and the wind and waves against us. I had lost my cap and umbrella. After proceeding as well as we could for two hours, we met a good boat, containing seven or eight Chinamen. We begged their mercy, but they were so kind-hearted as to demand fifty dollars for rowing us into Singapore. We made the best arrangements we could, and between three and four o’clock reached home, where br. Dean’s wounds were dressed, and I hope that, in a few weeks, he will recover. But he now suffers greatly. George was unhurt.—One of the boatmen was considerably injured. With a head-ache, and my face dreadfully burned, I am comfortable and desire to praise God for his merciful interposition. We had just got br. Dean’s wounds dressed, when we received notice from Mr. Wilkinson, the Supercargo of the Cashmere that one of his cargo boats had been robbed, and four of the men murdered!

While I was in the water, a barbed spear was thrown at me which entered, and stuck fast in my clothes, but did not pierce the flesh. “Bless the Lord, oh my soul! and forget not all his benefits.”

Within a few days, two large Chinese junks from Canton have been entirely destroyed by the pirates in this neighborhood, and most of the men murdered.

Among the letters thus lost, were the following written by myself:—Rev. L. Bolles, 2 sheets;—Rev. I. M. Allen, Philadelphia; Rev. W. A. Hallock, New York; Rev. D. Sharp, Boston; Mr. T. G. Worcester, Lancaster; Mr. A. Grew, Philadelphia; Miss Susan Grew, do.; Mrs. R. Wild, Boston; Mr. E. Thayer, do. and one to yourself.

Desiring you to praise God for his preserving mercy, I beg you to implore its continuance to your unworthy but affectionate brother in Christ.

EXTRACT OF A LETTER FROM MR. JONES, TO DR. BOLLES.

Singapore, April 19, 1835.

Dear sir,

Many communications having been lost by the disastrous scenes of yesterday, I sit down to transcribe my letter to you, the only one of which I had preserved a copy. (See our number for Sept. p. 375.)

Br. Dean is unable to write, and wishes me to say that he has written the following letters, which are now lost.

Eastern Association, Missionary Society, Church, *Hamilton*, N. Y.—Church in *Morrisville*,* Mrs. Morse,* Mrs. Hascall,* Prof. A. C. Kendrick, Dea. S. Coman* 2, Alden Dean, Joshua Dean, E. Bright, Jr., Z. Freeman, E. W. Dickinson, H. Lincoln 2, A. Comell, M. D., G. D. Coman, Miss E. Smith,* W. A. Shailer, G. Bolles 2, J. A. Warne, Frs. Park,* A. M. Beebe 2, Marietta Dean, Theodore Purchard.

There are also 2 letters, a journal and some papers for yourself in a box. Those marked with a star were in part, or wholly written by Mrs. Dean—many particulars of whose decease cannot now be more accurately or minutely described than in a note appended to Dr. Parker's sermon, forwarded in the box.

For myself, I feel constrained by God's mercy to me, and the miserable, awful condition of men without the Gospel, to resolve to serve Him more unreservedly, and them more vigorously while life shall last. Implore for us earnestly that grace which shall enable us to fulfil this resolution.

Domestic.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The 26th Anniversary meeting of the Board was held in Baltimore on the 9th ult. The vacancy among the Secretaries occasioned by the death of Rev. Dr. Wisner, was filled by the election of Rev. Wm.

J. Armstrong, Secretary for the Home Correspondence. Daniel Noyes, Esq. was elected member of the Prudential Committee. The next annual meeting is to be holden in Hartford. The following is a summary of the Report of the Prudential Committee.

Summary.

Three have been added, the past year, to the number of our General Agents, making the number eight in all. Five ordained missionaries, and nine assistant missionaries, male and female, have died. Thirteen ordained missionaries, three physicians, four printers, one teacher, and twenty-six married and single females, forty-seven in all, have been sent into the field. The sum of \$163,340 19 has been received, and \$163,254 00 expended. The receipts, however, though exceeding those of the preceding year by more than \$10,954 09, are but little more than half as large as were the average receipts of the three principal foreign missionary societies of Great Britain. To our ordinary receipts were added \$45,635 11, placed at our disposal by the Bible, Tract, and Sabbath school societies of our country. The number of our missions is 32, embracing 78 stations, or 12 more than were reported last year. One hundred and four ordained missionaries are connected with these missions, of whom seven are regularly educated physicians. There are also nine physicians not ordained, eight printers and book-binders, 30 other male assistants, and 157 married and unmarried female assistants;—making a total of 308 missionaries and assistant missionaries sent from this country. There are also four native preachers, and 51 other native assistants. The churches gathered among the heathen by the missions of the Board amount to 41, containing 2,047 members. In the schools there are 21,181 pupils, receiving, in a greater or less degree, a Christian education. Seven languages have been reduced to writing by the missionaries of the Board, and books prepared and printed in them

at the expense of the Board. The language of the Sandwich Islands, in particular, after being reduced to the most simple form of writing, has been enriched by the New Testament and portions of the Old, and by books illustrating the elementary principles of the most useful sciences. The germs of future colleges of sanctified learning have been planted in a number of the missions; and in Ceylon, a college in fact exists already, containing 130 pupils, more than three fourths of whom give hopeful evidence of piety. We have eight printing establishments, and to two of these type and stereotype foundries have been added the past year. Measures have also been taken to secure to China the benefit of metallic printing as soon as possible. These printing establishments possess the means of printing in 19 different languages spoken by people, for whose special benefit our missions are designed, and spoken too by more than 450,000,000 of human beings. The pages printed last year were about 6,000,000, and the amount of printing since the commencement of our operations, in 17 languages, is not far from 94,000,000 of pages.

The missions of the Board greatly need that as many as 50 ordained missionaries, and nearly as many lay-teachers, should be sent to them during the present autumn; and the Committee would gladly send them all, had they the suitable men at command. They need also five or six first-rate men, of apostolical spirit, to place in the central regions of Asia—in Afghanistan and Thibet—to report the intellectual and moral condition of those countries to the churches, and what can be done to pour the Gospel day upon the darkness of their long and dismal night.

Boston Rec.

ANNIVERSARY AT NEWTON.

The Anniversary of the Newton Theological Institution, was held in the Baptist meeting-house, on Wednesday the 19th of August. The day was delightful, and the company unusually large. Among the

visitors, it was pleasant to observe distinguished gentlemen of various professions, and of different Christian denominations. The class, which that day completed their regular course, consisted of thirteen. The productions, which they exhibited, were without exception, satisfactory both in sentiment and style, and indicated not only that their authors possessed minds capable of high improvement, but also that they had faithfully used the rich facilities which they had enjoyed at the Institution, for the acquisition of sacred knowledge.

Immediately after the prayer connected with presenting certificates to the class, the senior Professor introduced the Rev. Drs. Cox and Hoby to the audience, by saying—

“In the prayer which we have just been offering to God, we have alluded to our dear and respected friends, the Delegates from our brethren in England. We have no arbitrary distinction, no semblance of titular nobility, no cardinal’s hat nor robe, with which to invest and decorate them. To us, whose business is with theology and with the sober realities of the Messiah’s kingdom, he has given no authority to distribute *such* honors. He has cautioned us against its assumption. But he has taught us to love and honor our fellow-disciples. Amidst the solemnities, therefore, of this memorable day, and at this most impressive hour, we tender to them our hearts, glowing with Christian love. Honored brethren! We welcome you to our holiest places. We greet you as the *messengers of the churches, the glory of Christ*. From this hallowed scene, from this holy convocation, we would send our Christian salutations by you, to the land of our ancestors. We would bid our brethren beyond the ocean *God speed* in the promotion of truth and holiness, and in all their labors of love, for the salvation of our fellow-men. And now, if you have any message, or any exhortation for the people, say on.”

The Delegates were then conducted to the pulpit, and Dr. Cox delivered an address, distinguished by his usual felicity of thought, chasteness of expression, and fervor of utterance. Many present were reminded most happily of the late Dr. Staughton. We forbear to give an abstract of his argument, as a copy of the address has been furnished for publication.

in compliance with the request which was unanimously tendered by the friends of the Institution.

ANNUAL REPORT OF THE FACULTY
TO THE TRUSTEES OF THE NEWTON
THEOLOGICAL INSTITUTION.

Dear and respected Brethren,—
During the past year the lives of all the students have been preserved, and, in general, a good degree of health has been enjoyed. The diligence, the fraternal affection, and the Christian sobriety which have prevailed, have, as heretofore, afforded us much gratification. In addition to other efforts, which have been reported on former occasions, the students have, in the course of the year, formed among themselves a religious Tract Society, and established a depository at the Institution. The meetings for devotion, and religious improvement, and for inquiry concerning various benevolent operations, have been continued, much as usual.

A class of *thirteen* have this day completed the regular three years' course, and received an honorable dismissal.

Under the direction of the Professor of Biblical Literature, the *Junior* class have been occupied in the study of the Hebrew language. They have used Prof. Stuart's Hebrew Grammar and Chrestomathy, and have read select portions of the Hebrew Bible. They have been instructed in the Geography and Antiquities of the Bible; have studied Lowth's Lectures on Hebrew Poetry, Campbell's Preliminary Dissertations, and Ernesti on the Interpretation of the New Testament. They have gone through a portion of the Harmony of the Gospels in Greek, and have heard the usual series of Lectures on Biblical Literature.

For reasons which commended themselves to all concerned, the Professor to whom this department is especially committed, having occasion to be absent most of the first term, his place was very satisfacto-

rily supplied by the Rev. Thomas J. Conant, who was then here prosecuting some Biblical and Oriental studies, but is now a Professor at Hamilton, in the State of New York. It gives us great pleasure to state that the manner in which he performed this service and in which it was received, was highly creditable alike to him and to the whole class, a large proportion of whom had been his pupils at Waterville College.

Each member of this class has presented a composition to the Professor of Pastoral Duties every month; and three members have declaimed every week.

The *Middle* class, during the first term, prosecuted, in the department of Biblical Literature, the study of Chaldee, making use of Riggs' Manual of the Chaldee language. Under the instruction of the Professor of Biblical Theology they have studied Jahn's Introduction to the Old Testament, and completed the critical study and interpretation of the Greek New Testament. During a great part of the year, in addition to the general examination, at each lecture or exercise, the members, in alphabetical order, have presented a written interpretation of some passage interpreted at a preceding exercise. By way of introduction to some of the more difficult books, lectures have been delivered by the Professor, as occasion seemed to require. Under him, this class, during the first term once a week, and during the second term twice a week, have, in conjunction with the Senior class, had an exercise in the interpretation of select portions of the Hebrew prophetic Scriptures, especially such as relate to the Messiah. Under him also, as Professor pro tem. of Ecclesiastical History, they have been conducted to a course of systematic reading on Jewish history, embracing Jahn's Hebrew Commonwealth, and with it the historical parts of the Bible, the works of Josephus, and Shuckford's and Prideaux's Connections.

Under the Professor of Pastoral Duties, each member, during the

first term, presented a skeleton or plan of a sermon, on one month, and a sermon the next month, in succession. During the second term, each member has presented a skeleton and a sermon each month. There has been a weekly exercise, at which one member of the class, in alphabetical order, has read before the class, in the presence of the Professor, an essay on some subject, or an analysis of some work connected with Sacred Rhetoric. Among the works thus analyzed were Ware's Hints on Extemporaneous Preaching, Fenelon's Dialogues on Eloquence, and Campbell's Lectures on Pulpit Eloquence. This essay or analysis, after having been read, has been subject to criticism, by the members of the class, and by the Professor. Sixteen written lectures on Sacred Rhetoric have been delivered. Two members in alphabetical order have declaimed every week.

The Senior class have been conducted by the Professor of Biblical Theology to the examination and review of the most important evidences of Christianity, especially the divine authority of the Bible, and to the consideration of a series of theological subjects, chiefly for the purpose of bringing together and arranging the truths and duties which, in the preceding year, while studying and analyzing the Scriptures, the class had found scattered profusely in various places, throughout the sacred volume. Under the instructions of the same officer, as Professor pro tem. of Ecclesiastical History, and making use of Murdock's edition of Mosheim's Institutes as a text book, the class have studied the history of the Christian religion from the time of our Saviour's advent to the close of the eleventh century. In the department of Sacred Rhetoric, under the instruction of the Professor of Pastoral Duties, they have studied Porter's Lectures on Homiletics and Preaching, in connection with Campbell's Lectures on Pulpit Eloquence, and with free remarks by the Professor. Each member of the class has presented

every week, a skeleton which has been privately examined, and then read to the class, by the Professor, with critical remarks. A sermon has been read, every week, by one member of the class, in rotation, and has been made a subject of criticism by the class and by the Professor. There has been a weekly exercise, at which one member of the class has read an analytical essay, respecting some distinguished preacher, of ancient or modern times, presenting a brief sketch of his history, a list of his works, an analysis of one of his sermons, and a general examination of his style; which essay has been, as in other cases, liable to criticism. A course of Lectures on Sacred Rhetoric has been delivered. One member of the class has declaimed every week. In the department of Pastoral Duties, twenty-two written lectures have been delivered. There has been a weekly discussion by the class, in the presence of the Professor, of a subject previously designated, connected with Pastoral Duties. This exercise has been designed both to increase a knowledge of these subjects among the class, and to cultivate the talent of extemporaneous speaking.

The sum of preaching, performed by the students during the year, at *forty-five* places, amounts to *two hundred and thirty-five* Sabbaths, and *sixty-two* half Sabbaths. The names of the places and the amount of the services performed, in each, will be presented by the accompanying report, from the Professor of Pastoral Duties, on the places supplied with preaching. Several prayer and conference meetings, Bible classes and Sabbath schools, have been sustained by members of the Institution.

The usual religious meetings of the Professors with the students, and the discussions before the whole Institution have been continued.

Under the impression that more ought to be done than heretofore has been done to cherish among the disciples of the Prince of Peace a truly Christian aversion to war, the Rev. Howard Malcom has establish-

ed a permanent fund, the annual interest of which, computed at the sum of twelve dollars, is from year to year to be awarded as a prize for the best essay written by a member of the senior class, adapted to promote Christian views on this subject, and exhibited at our anniversary. We have thought it our duty to thank Mr. Malcom for this benevolent act, and assure him that, so far as the matter may depend upon us, his purpose shall be faithfully executed. The lateness of the period when the arrangement was completed, has prevented us from causing a prize essay to be forthcoming at the present anniversary. May what has been so kindly devised, send forth upon the human family, from year to year, a peaceful and blessed influence, long after the donor and all of us shall have gone to render up our final account.

In the year 1830, agreeably to our request, a regulation was established, requiring of candidates for admission into this Institution a certain amount of acquaintance with the Hebrew language; and, for several years, important benefits resulted from that regulation. But, in view of considerations which, with your permission, will be stated orally, we would recommend that the regulation be repealed.

The report of the Librarian is herewith communicated, from which it will appear that there has been, in the course of the year, a gratifying increase of the library. This officer, in addition to the able and faithful performance of his duties as Professor of Biblical Literature, has, for more than seven years, performed all the duties of Librarian. But for his services as Librarian, he has received no compensation. It is respectfully submitted to the equity and the wisdom of the Board, whether, for the future, some suitable compensation ought not to be made.

The number of those who, this day, take the place of the Senior class, is sixteen; of the middle class, also, sixteen. It will be impossible, until the close of the vacation, to

ascertain the number of those who will make up the Junior class.

In a circular sent, the present summer, to some of our academies and other literary institutions, we have insisted on higher attainments than formerly in such as, without being graduates at college, would proceed profitably in theological studies.

Amidst the various influences which tend to thrust inconsiderate young men into the ministry as soon as they have completed a collegiate course, if not before, we deem it our imperative duty to do our utmost to make the Institution worthy of being the resort of such as know what pertains to a theological education at the present day. The Trustees, we are confident, will do their part to encourage us in this view, and to sustain the Institution vigorously, in all its interests.

The time, it seems to us, has arrived, when the Professorship of Ecclesiastical History ought to be filled by an individual who can devote his whole strength to this extensive and highly important field. To show its extensiveness we need only refer to a single sentence in the 'Rules and Regulations' here established respecting it; namely: "To the department of Ecclesiastical History shall be referred instruction on the evidences of the Christian religion; on the formation, preservation, transmission, and canonical authority of the sacred volume; on the ancient and the subsequent history of the Hebrews, and, so far as may be requisite, of the nations with whose history that of the Hebrews is connected; on the history of CHRISTIANITY, and the various opinions and practices, which, under its name, have been supported, with the causes and the consequences; on the attempts at reformation; and on the present state as well as the origin of the different denominations of professed Christians, and of unbelievers, and the unevangelized throughout the world."

The high importance of this field, especially at the present period, who

can doubt? The ability to sustain a Professor no one, we hope, will deny, until a fair and vigorous effort be made. The declaration of the ancient prophet is, doubtless, as true now as it was in his days: 'The liberal deviseth liberal things; and by liberal things shall he stand.'" The sagacious merchant, too, when he is about to send forth upon the ocean a valuable ship, always thinks it good *economy* to furnish it with the needed complement of seamen.

We do most earnestly solicit a serious consideration of the subject to which we have thus briefly adverted.

In behalf of the Faculty,
IRAH CHASE.

Newton, Aug. 19, 1835.

DEPUTATION TO THE EAST.

The Board of Foreign Missions have commissioned one of their members, the Rev. Howard Malcom, late pastor of the Federal St. Baptist Church, Boston, to visit their missionary stations in Burmah and Siam. A measure of this kind, we understand, has for a long time been contemplated, and the Board have only waited till Divine Providence should open the way for its favorable prosecution. It is believed that, by the blessing of God, it may be made highly serviceable in facilitating the operations of the Board in that distant quarter of the globe, and in giving them increased efficiency and success.

As these enlarge from year to year, the necessity must also be the more urgent continually that they be conducted after the most judicious system, with precision and despatch, and that no suitable means be untried to secure all requisite information. This information can be acquired in no way so satisfactorily, as in that which has been adopted. Mr. M. will be able, from personal observation at all the stations and in free conference with the missionaries, to obtain facts and *comparative* views otherwise inaccessible to the Board, relating either to the management of the missions already located, or to the most approved places and methods for the

establishment of new stations. It is expected further, that Mr. M. will adjust with the missionaries, the execution of such plans as have already received the sanction of the Board. Among other important objects of this nature, the system of school-instruction will receive particular attention. Mr. M. will especially give his aid in digesting the best method for training up as soon as may be, an efficient *native ministry* from those among the native converts whom the Head of the church shall designate to that work. The stations and missionaries of the Board may be multiplied to an extent greatly exceeding all present probability, and still, without the aid of *native* assistants, millions would be left totally unsupplied with the ministrations of the word of life. If ever Burmah or Siam be evangelized, it will be effected mainly by the instrumentality of men raised by the grace of God from *native* schools and churches. In maturing the system best fitted to the speedy attainment of this important end, as well as in carrying into regular operation other measures approved by the Board, Mr. M. will also promote that harmony and mutual co-operation, which have so happily existed hitherto between the Board and their missionaries, but which are always liable to be impaired in concerns of so enlarged and complex character.

Another distinct and equally important service contemplated in Mr. M's appointment, is to obtain such facts as may best aid the Board in extending their operations into other eastern countries, and especially in urging forward their incipient efforts in behalf of China. That vast empire with its hundreds of millions, still lies in almost unbroken darkness. A few faint rays only have glanced on one and another far separated points along its extreme borders. The work which remains for the Church of Christ there, is of almost incalculable extent. A part of it devolves on American Baptists, and they must not prove unfaithful to the trust. They must understand what their part is, and how it is to be done, and must enter on its execution with no unnecessary delay. The

Board are now devising the necessary means, to carry these views into effect, and are desirous to secure to their measures the benefit of extended and minute information on all subjects, having an important relation thereto. And it is cause of devout thanksgiving that so great an interest in respect to China has already taken possession of the hearts of our brethren, and that the Board may confidently anticipate they shall be sustained in all the measures for evangelizing that country, which their best judgment, with the fullest attainable knowledge, shall enable them to apply. Mr. M. is also authorized, so far as the limited term of his engagement may permit, to extend his researches to India, and other countries of the East calling for missionary aid.

DESIGNATION OF MISSIONARIES.

On Sunday evening, Sept. 20, at the Baptist meeting-house in Charles Street, Boston, the Board of Foreign Missions set apart to the service of Christ among the heathen, the following missionaries: Rev. Lovel Ingalls, of Worcester, Otsego Co., N. Y., late pastor of the Baptist church in Cummington, Mass., and Mrs. Maria Dawes Ingalls of Cummington; Rev. James M. Haswell of Bennington, Vt., and lately member of the Hamilton Lit. and Theol. Inst., N. Y., and Mrs. Jane Mason Haswell of Cheshire, Mass., with Miss Eleanor Macomber of Lake Pleasant, Hamilton Co., N. Y., (recent residence in Albany, N. Y.) designated to join the missions in Burmah: Rev. Alanson Reed of Chesterfield, Mass., and recently of Hamilton Lit. and Theol. Inst., and Mrs. Jane G. Evarts Reed of Granville, N. Y., (late residence at Brockport, N. Y.); Rev. John Lewis Shuck of Alexandria, D. C., and graduate of Va. Bap. Theol. Sem. near Richmond, Va., and Mrs. Henrietta Hall Shuck of Lancaster Co., Va., and more recently of Richmond; and Rev. Robert D. Davenport, printer,

of Williamsburg, Va., also of Va. Bap. Theol. Sem., and Mrs. Frances G. Davenport of Richmond;—Messrs. Reed and Shuck appointed to labor among the Chinese, and Mr. Davenport to be connected with the Siam mission,—present location at Bangkok, Siam: Rev. Samuel S. Day of Leeds Co. U. C., and late member of Hamilton Inst. and Mrs. Roenna Clark Day of Washington, N. H., but of late resident in Homer, N. Y.; and Rev. Elisha L. Abbott of Cazenovia, N. Y., also of Hamilton Inst., destined to the contemplated mission among the Telingas, on the Madras coast.

The exercises of the occasion were as follows,—interspersed with appropriate hymns: Reading of the Scriptures, by Rev. H. Jackson of Charlestown; Introductory prayer, by Rev. B. Stow of this city; Instructions of the Board, by the Corresponding Secretary; Right Hand of Fellowship, in behalf of the Board, presented also to Rev. A. Sutton and his associates of the Orissa mission, and to Rev. H. Malcom, appointed to visit the stations of the Board in Asia, by Rev. Prof. Chace of Newton Theol. Institution; Prayer for the missionaries, by Rev. Dr. Sharp, pastor of Charles St. church; Address, by Rev. Mr. Malcom; Address by Rev. Mr. Sutton; Concluding prayer, and Benediction, by Rev. S. Lovell of Cambridgeport.

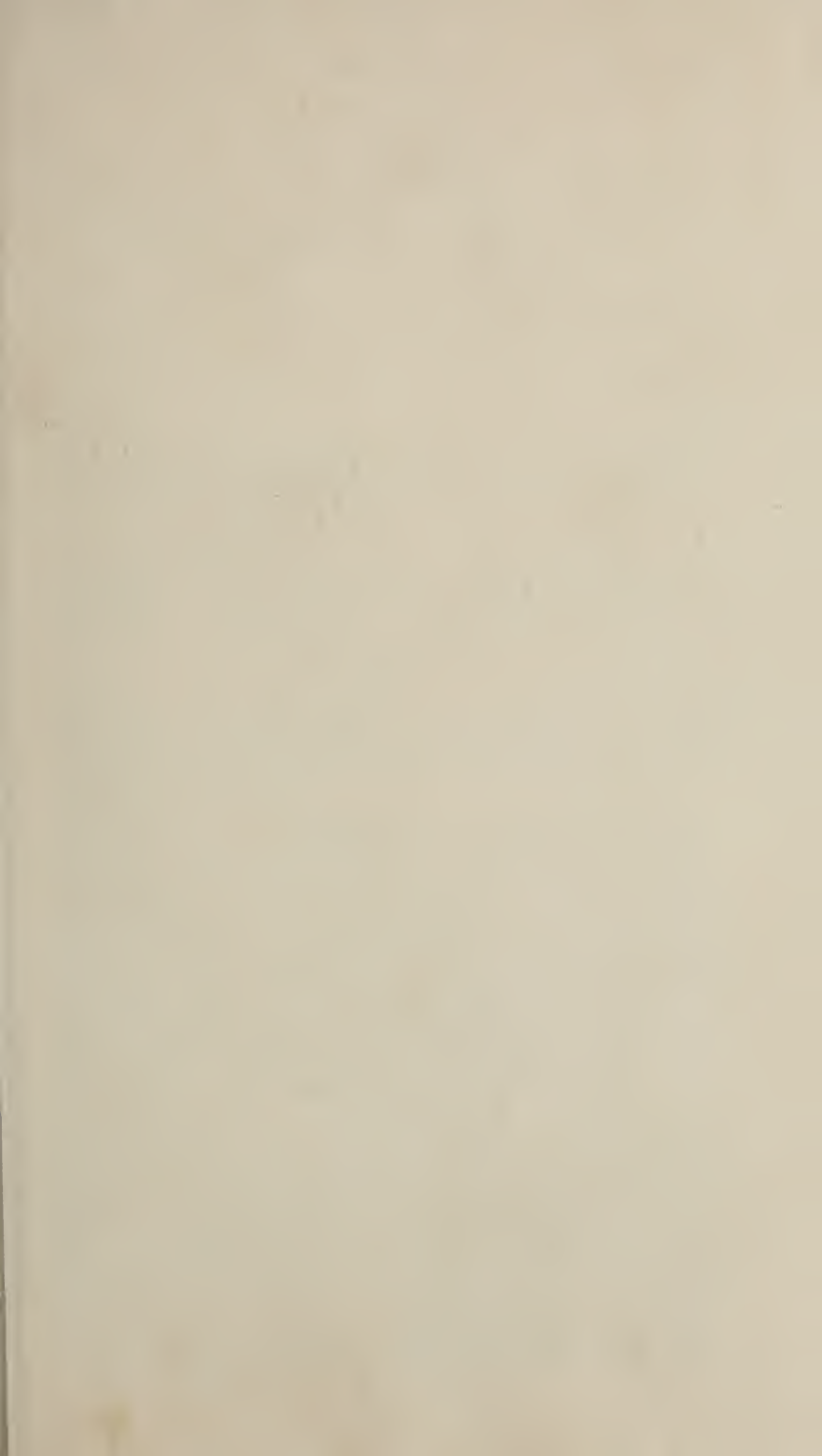
A meeting was held on Monday evening at the 2d Baptist meeting-house in Baldwin Place, for special prayer in reference to the expected departure of the missionaries. Addresses were also made by the Treasurer of the Board and Messrs. Haswell, Abbott, and Sutton.

The missionaries embarked the following day in the ship *Louvre*, capt. Brown, for Calcutta. Rev. Mr. Malcom and the missionaries connected with the Orissa mission of the General Baptist Foreign Missionary Society, Rev. Amos Sutton, Rev. Eli Noyes, and Rev. Jeremiah Phillips, and their wives, took passage in the same ship with them.

Moneys received from August 15 to September 15, 1835.

From Boston Charles St. Fem. Juv. Miss. Soc., Mrs. Cook, Treas. to educate Bur. child named Harriet Newell Andem,	\$25,00
Newton 2d Bap. Ch., James Taylor, Treas.,	55,43
Charleston, S. C., General Committee of Bap. Asso.—Amos Nettles, 5; Jesse Norton, 1; Mrs. Mary E. Miller, 10; col. at Sumterville, 20,53; Bethany Ch., 5,37; Charles Rich, 2,25; three children, 31 cts.; servants, for Af. Miss., 1,43,	45,89
Welch Neck Association—Col. at Lower Forks of Lynch's Creek, 3,50; Jesse Hartwell, 5,90; S. B. Wilkins, 3; Mission box at J. Hartwell's, 1,25; Mrs. M. A. Blackwell, 10; col. at Mizpeh Ch., 8,38; J. Lane, 5; Willow Creek Ch., 6; Mount Zion Ch., 8,45; Elim Ch., 29; Lake Swamp Ch., 9,10; J. Zimmerman, 5; Robert Nettles, 5; Mrs. M. D. Sims, 5; col. at Ebenezer Ch., 1,25; Swift Creek Ch., 3,75; Brownville Ch., 9,75; D. G. Coit, 20; Bennettville Ch., 12; Rev. R. Nappier, 5; Beauty Spot Ch., 5,31; Mrs. Ann Beattie, 10; A. P. Lacoste, 20; Cheraw Ch., 10,91; D. C. Kalb, 5; Bethel Ch., 7,10; Isaiah Dabose, 5; New Providence Ch., 3,31; Rev. Wm. Kirren, 5; P. M. Iver, 5; Antioch Ch., 10,88; Black Creek Ch., 10,12,	253,96
Servants, for African Mission,	12,37
Darlington S. C., Missionary Society,	56,25
Col. for Burman Bible,	10,94
Per Rev. Jesse Hartwell,	379,41
Providence, R. I., Rel. Soc. of Brown Univer.—pr. B. S. Corbett,	13,
Sault Ste Marie, M. T., Judge Dauseman, 5; Mr. Bradley, 5; Lieut. Lang, 5; W. Dyer, for China Mission, 5,—per Rev. Abel Bingham,	20,
Pittsburgh, Pa., Mrs. Carley, for print. Bible in Bur. language, per Rev. S. Williams,	10,
Chickopee Village, Mass., Ch. and Soc., 22; Fem. Miss. Soc., 8; from W. L. Dennis—per Mr. Purkitt,	30,
Randolph, Vt., avails of gold beads, from Rev. B. Willard—per Mr. Purkitt,	3,
Harvard, Mass., Bap. Fem. Miss Soc., M. Chase, Treas.—per C. Haskell, Esq.,	10,
Scituate, Mass., Fem. Sewing Soc. for medicines for Bur. Miss. per Mrs. Bailey, (with a bundle of clothing, valued at \$20, for India Missions,)	2,
Boston—A female member of Fed. St. Bap. Ch., for French Mission—per Rev. H. Malcom,	5,
Plymouth, Ms., Mrs. Abigail, widow of the late venerable Rev. A. Judson, and mother of Rev. A. Judson, missionary in Burmah, for printing the Bible in Burmah,	25,
Miss Abigail B. Judson, daughter and sister, as above, for the same object—per Mrs. Dillaway,	25,—50,
Providence, R. I., Young Ladies' Miss. Soc. of 2d Bap. Ch. and Cong. for sup. of a child in Miss. school in Burmah, named Chara Emily Church, per Miss Hester A. Brown, Sec.,	25,
Seekonk, Ms., Fem. Aux. For. Miss. Soc.	16,
“ “ Bap. Bev. Soc.—per Rev. H. Clark, Treas.,	8,—24,
Winchendon, Ms., of Mr. S. Tucker—per E. P. Tucker, Esq., and a like sum for the Home Mission.	9,
West Dedham, Ms., Young Ladies' Industrious Society, (with a box of clothing, valued at \$23,13, for the Indian Mission, where most needed,)	8,32
Townsend, Ms., avails of a Mission box kept by Almira Stevens, per I. Stevens, Esq.,	,85
Worcester Bap. Asso., Rev. Otis Converse, Treas., of which \$25 were contributed by the Bap. Ch. in Leicester, being the 2d payment for the education of the Karen boy, named John Wayland Green,	185,45
Also, 1 box and 1 bundle clothing val. \$19,24, for Indian Sta.	
Buckland, Ms., of Harris Wight, Esq.,	5,
Boston, Erie Co. N. Y.,—Mrs. Smith and two others to educate a Bur. female to be named Deborah Wade—per Rev. L. Ingalls,	8,

H. LINCOLN, Treasurer.



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